THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Per A H Strickler 14Feby83

THE MESSENGER.

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Poetry.

For The Messenger.

THE PASSION OF OUR LORD.

From the Latin.

By Rev. D. Y. Heisler, D.D.

O Jesus dear, the poor man's stay,
Who always art with those that pray,
Distressed to Thee I fly—aspire—
Whom I with my whole heart desire,
To Thee, God, whom I dearly love,
My trembling voice I raise above.
The plaintive voice doth long for Thee,
The humble soul adoreth Thee!

O Jesus dear, there's nought so sweet,
Nought surely is of joy more meet,
Than frequently to think of Thee,
To view Thy pains upon the tree;
The mem'ry of Thy death, O Lord,
Surpasses ev'ry sign and word,
All myrrh and incense, fragrant wood,
Sweet saffron, nard, and balsam good!

O Jesus dear, what hadst Thou done?
The crops, by *guilt*, was ne'er Thine own;
What *we* had done was laid on Thee,
What Thou hast borne, did merit we;
We are from Adam's lineage sure,
But Thou art from the Virgin pure.
From this descent our *guilt* we trace,
Thou, by descent, art full of grace!

O Jesus dear, what Thou hast borne
Was all for *us*—the poor, forlorn,
Whom, in the tyrant's den immured,
Thou sawest—freedom hast procured;
No need of suff'ring lay on Thee,
Best wealth of grace, unsought and free,
Caused Thee to suffer, yield Thy breath,
Caused Thee to taste the cup of death!

O Jesus dear, look Thou on me,
Despise not, Lord, my vows so free,
Who wast in whole to pains allied,
Thy hands to nails—to spear Thy side,
With filthy spittle fouled around,
With thorns Thy sacred forehead crowned,
Thy face, so sweet, with filth besprent,
Thy back to cruel scourgings bent!

O Jesus dear, of kindest face—
A sacred stream, the dew of grace,
Flows sparkling from Thy open side,
Flows from Thy wounds a crimson tide,
The price of my remission this—
Salvation's free award and bliss—
Flows from Thy hands, O Jesus sweet,
Flows ever from Thy punctured feet!

O Jesus dear, betrayed for gold,
Who wast insulted—basely sold—
Who, thro' a faithless nation's zeal,
Fixed to the cross, its pang did feel;
Who, wounded with the cruel spear,
Who, 'neath the rock enclosed by fear,
Who, Victor, to the sky hast gone—
Haste, Thou, to bring us to Thy throne!

O Jesus dear, me, guilty, spare,
Bring to my heart Thy sun-light rare,
Who didst me wash in purple flood,
To God redeem me with Thy blood;
To Father strength, praise to the Son,
To Holy Ghost be honor done—
Meet glory to the Sacred Three,
To endless ages rendered be—
Amen—amen!

Communications.

For the Messenger.

BEWARE OF NEGLECT.

The Apostle St. Paul exhorts the Corinthian brethren not to receive the grace of God in vain. An exhortation of great practical importance. Christians are often in danger of sinning by neglect of duty or abuse of privilege more than by positively transgressing God's commands. As members of the church and partakers of God's covenant grace, we are placed in positions and surrounded with religious elements that require of us a corresponding course of life. It will not do for us simply to live as other men live who are not so highly favored—men who are outside of God's kingdom and its gracious provisions. As trees planted in the garden of the Lord, we are required to bring forth fruit commensurate with the extraordinary privileges we enjoy. We are bound to glorify our heavenly Father, and to show by our superior virtues that we rightly appreciate our opportunities and are worthy of God's favor and benediction.

To see the importance of the Apostle's exhortation, it is sufficient for us to remember that on the improvement of that grace which is given us as baptized members of the church of Christ, depends our welfare here and hereafter. We cannot expect to grow in grace and in the knowledge of our Lord Jesus Christ, unless we mature a diligent use of means put within our reach. The foolish virgins, equally with the wise, had received "oil" with their lamps; but they neglected to attend to this original gift, so as to receive new supplies—"grace for grace"—to serve them in time of need. They foolishly depended on their original endowment—on the initial gift—for final salvation. This, however, is not intended to bring us to the end of our journey—to serve us alone as a sufficient supply to bring us to heaven. That gracious gift is intrusted to us as the basis upon which our new life in Christ is to be developed. The Apostles were commissioned to make disciples, not simply by baptizing men, but also by teaching them to observe all things whatsoever Christ had commanded them.

Here is the basis of success in the Christian race. To be properly equipped for the conflict of life is highly important; but to use these implements of spiritual warfare with diligence and skill is equally important and necessary to success. That we may stand against the wiles of the devil, we must indeed put on the whole armor of God; but we must also properly use this armor, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." To grow up into Him who is the resurrection and the life, we must prayerfully use all those special means of grace with which the Lord has kindly furnished us in the gospel of His grace. Prayer, the reading and hearing of the divine word, social and public worship, the use of the sacraments, watchfulness and meditation—all these must be diligently and perseveringly employed by those who wish to "flourish in the courts of our God."

Beware, then, Christian friends of that carelessness and neglect of duty against which the Holy Scriptures so frequently and so earnestly warn us. Beware of that fatal indifference to the divinely appointed means of grace which has ruined so many persons that started out in the Christian life with bright and shining prospects of success, and yet miserably failed in the process. Daily watchfulness and prayer are needed to keep us in the way of life. Earnest supplications for new and ever-increasing supplies of grace alone can insure success. "Pray without ceasing" is a precept uttered by divine wisdom, and is absolutely necessary to our salvation—to life and immortality.

For The Messenger.

A BEAUTIFUL MONUMENT.

During many years the family of Elder Butz, of the 3d street Reformed Church, Easton, Pa., has been fruitful in good works. Around its genial, hospitable hearth many ministers have been grateful guests, and from its generous hands have come many kindly gifts into the treasuries of the Church. Very active in good works were two sisters of this home circle. Of one mind in all that pertained to the Lord's cause, they labored with all the ingenuity and pious tact peculiar to their sex. Thoroughly posted on all the benevolent objects of the Church, they not only gave liberally but wisely. They were the helpful friends of Bethany Orphans' Home. Their ardent zeal inspired many others to support this cause. On December 5, 1881, one of the sisters, Miss Mary A. Butz, entered into rest. Her love for the fatherless continued strong until death. Kindly thoughts in their behalf visited her dying couch. She designated the sum of $500 of her estate for the benefit of Bethany Orphans' Home. The surviving sister joined the sainted one, giving an equal amount to the same object. The $1,000 is to be inserted in good securities and the interest used for the benefit of the Home. Thus the sister living and the sister sainted in this form jointly continue their labor of love, uniting their affectionate hearts and busy hands in supporting the fatherless for years and ages to come. Compared with such a memorial of love and gratitude to Christ, monuments of brass and marble sink into significance. Cold and comfortless are such memorials. Although built of durable material, charity in such a permanent working form will outlive them eternally. How wise it is to put wealth where it can work on through the ages, and then train up many who will bless the memory of the donors for ever. The building of this memorial by the joint offerings of the living and the dependent sister, is more beautiful to the eyes of saints and angels than the grandest works of Angelo or Raphael. B. B.

For The Messenger.

ON THE FORMATION OF NEW CLASSES.

The necessity and propriety of dividing the larger Classes is generally admitted. Some of these bodies are very inconvenient as well as inefficient as at present constituted. But great care ought to be exercised in the matter of dividing Classes. Frequently the reconstruction ought to embrace the territory of several contiguous Classes, and committees of conference should be appointed to devise methods of division and reconstruction calculated to promote the welfare and convenience of the entire Church. We desire to call attention to the movement as it now obtains in the Maryland and Mercersburg Classes, believing that issues and principles therein involved will apply in other quarters.

Two propositions relating to the formation of a new Classis, in whole or in part, out of its territory, are now pending before the Classis of Maryland and will come up for final action at the next annual meeting of said Classis.

The first proposes to divide the territory of Maryland Classis, as now constituted, so as to form two Classes, rather small in numbers, where only one at present exists. The Classis to which the charges in Washington county would belong under this arrangement would be intersected by the South Mountain, making intercommunication very difficult and expensive for so small a body. The other proposition comes in the form of a request from Mercersburg Classis and virtually proposes to make three instead of four Classes out of the territory and charges at present occupied by the two old Classes.

Mercersburg Classis finds it impossible to divide its territory into two Classes of equal size and numbers on account of intervening mountain ranges. In this dilemma Mercersburg Classis, therefore, proposes that about one third of its pastors and pastoral charges shall be joined to nearly an equal number of contiguously located charges of the Maryland Classis in the Cumberland Valley in order to make a new Classis. This plan would unite the charges between the North and South Mountain, and between Shippensburg and the Potomac river into one convenient, compact and homogeneous Classis of about equal size, as regards the number of pastoral charges, with the other two Classes formed respectively out of the remaining territory of the Maryland and Mercersburg Classes. Let us examine statistics a moment on this point:

According to statistical reports published in the proceedings of the last annual meeting of the Potomac Synod the relative size and numbers of the three Classes would be as follows: *Maryland Classis* would have 15 pastors, 6 ministers without charges, 5,179 members, and 3,550 unconfirmed members. *Juniata Classis*, which will be the name of the new Classis formed out of Mercersburg, west of the mountains, will have 16 pastors, 1 minister without charge, 4,290 members, and 2,952 unconfirmed members. The remaining parts of Mercersburg Classis and Maryland Classis, taking in the charges, as aforesaid, in the Cumberland Valley, would make a Classis containing 14 pastors, 5 ministers without charge, 3,774 members, and 2,422 unconfirmed members—which would still be the smallest of the three Classes. In case Washington county charges are not added to Mercersburg Classis, or the charges composing it in the Cumberland Valley, there would only be 8 pastors (including Rev. Brown resigned,) 5 ministers without charges (including Rev. D. M. Whitmore) 2,420 members, and 1,650 unconfirmed members. Licentiates having no vote, &c., are not counted in the foregoing exhibit.

From all this it conclusively appears that the plan and basis of division proposed by the Mercersburg Classis is preferable in the important respects of comparative equality of size and facility and convenience of intercommunication which are fundamental elements in the consideration of such matters. Sectional, selfish, or partisan interests ought to yield to any method or arrangement best calculated to promote the comfort, convenience and efficiency of the Church in general. We are members of one and the same ecclesiastical family, of one and the same Synodical body, and in the formation of Classes, equality of size and convenience, and cost of travel or intercommunication ought to be regarded as prime factors.

With perhaps one exception, it is worthy of note, the Washington county pastors are natives of Pennsylvania, and in the Providence of God, changes going on through death, removal, &c., might, in a few years, reverse the present order of things as regards pastoral incumbents of the respective Classes. Hence as a matter of wise expediency no less than as a matter of inherent right and justice, such questions should be disposed of on the general principle of the golden rule, "Do unto others as you would wish them to do unto you under similar circumstances."

As we have shown, the average size of the three Classes would be fifteen pastors, with a corresponding membership. It is generally admitted that this is the best number, the beau ideal size, for a Classis. When a Classis is much larger than this it is apt to become unwieldy and inefficient When it is much smaller it is apt to lack in dignity and influence. Hence the proposal of Mercersburg Classis strikes the golden mean as regards numbers, and at the same time secures other advantages of great importance by avoiding serious geographical barriers. Taking for granted that the division of territory and the formation of a new Classis is a foregone conclusion among the Maryland brethren, we submit that the proposition of Mercersburg Classis is, in all respects, preferable, and should be carried into effect by the consent of the Maryland Classis at its next annual meeting. The convenience and preferences of the Washington county brethren ought especially to be considered by the Classis of Maryland in the final disposition of the question. We therefore respectfully and earnestly urge upon our Reformed brethren in the Cumberland Valley, south of Mason and Dixon, the propriety of seconding the request of the Mercersburg Classis when it comes up for final action at the next annual meeting of the Maryland Classis. In doing so we believe that we express the unanimous sentiment of the ministers and members of Mercersburg Classis.

CUMBERLAND VALLEY.

For the Messenger.

CHURCH AND BARN.

Perhaps the editor of the MESSENGER will graciously permit a few words to be said in its columns concerning a matter which, though of a purely local character, is nevertheless interesting in itself, and, we venture to say, of very special interest to no inconsiderable number of the MESSENGER's readers. From a statement extracted from the *Mifflinburg Telegraph*, and published in the MESSENGER, of the 7th inst., it appears that the old Elias Church, of Mifflinburg, Pa., which (having been superseded some years ago by a new one,) was sold and used for some years as a building for the public school, was afterwards sold again by the School Board and has, more recently, been used as a barn. It appears, also, that Rev. A. C. Whitmer, the pastor of the Reformed congregation of that place, made an earnest effort to buy back the property and rescue it from the incongruous uses to which it had fallen; failing in which effort, however, he, through the kindness of the owner, secured the contents of the corner-stone, of which a description is given.

It is for memory's sake, and to thank Bro. Whitmer for his reverent effort to preserve from degradation an ancient and venerable structure, that we write this article. It is, also, because we do not think it fit that a building which served as a church for more than half a hundred years should subside into the condition of being a barn without some grateful mention being made of its long and faithful services as a house of God.

Very dear to one is the place where he first "went to church." It is to him, forevermore, one of his "sacred things." In reading the brief statement above referred to, many memories were awakened in the writer's mind. Again he seemed to be a boy, and, at the summons of the deep-toned bell (whose sound still seems at times to echo in the halls of his memory) to go up to the house of God. Again he sat in the high-backed pew, as of old; thinking many things; having a boy's strange feelings; gazing through the open doors and windows on clover fields and orchard-covered hills in the distance; and hearing, meanwhile, his own good father's voice, preaching to the people the everlasting gospel of Jesus Christ our Lord. In this old Church and its surroundings, there are things too sacred for the writer to speak of.

Farewell, old Church! Let us grieve not. If it must be used as a barn, better that it should be a barn, than that it should be degraded (as we remember to have seen once in the case of a Church in Lancaster city) by being turned into a beer saloon! The fruits of the earth are sacred, too; and though one does not like to think of it, yet there is no essential profanation in their being garnered within walls which once re-echoed with the praises of God. But, it seems to us, a building which served so many years as a house of God can never be, altogether and exclusively, a barn. A quite peculiar and exceptional barn, such a barn must be. At all events, for memory nothing can wholly destroy its sacredness, or rob it entirely of the flavor of that which it once was. Should it ever fall to the writer's lot to re-visit his fondly-remembered native place, it is curious that no building there will be, for him, so sacred as—Mr. Weirick's *barn*.

J. S. K.

It is by the actual dying of the Lord Jesus Christ in the place of His people, that He has washed away their sins. We do not ask whether it would not have been possible for God to have done without an atonement. We will not say what God might have done, but we have to do with what God has done. And God has told us in the fact of the New Testament what He has taught in the type of the Old—"that without shedding of blood there is no remission." "He hath washed us from our sins in His own blood;" all our iniquities, then, are gone—they are blotted out for ever.—*Krause.*

According to a writer in the New York *Evangelist*, since the union of the Old and New School Presbyterian Churches, thirteen years ago, 716 ministers have been received from other denominations, and 319 have withdrawn to other denominations. The influence of this coming and going, or ministerial tide, is thus noted:

"It cannot be questioned that this steady inflowing from other evangelical circles is doing much to modify the original type, making our Presbyterianism more flexible, generous, comprehensive. The Presbyterian Church of 1882 is by no means exactly what it would have been, as to its current temper and tendencies, had it not been for those mollifying, and in some degree alterative, influences."

All My disciples fly; fear puts a bar
Betwixt My friends and Me. They leave the Star
That brought the wise men of the East from far:
Was ever grief like Mine?

Family Reading.

LENT.

Into the garden, dearest Lord,
With Thee we go;
In fellowship with all Thy pain,
Thy deepest woe.

O take our wretched, sinful hearts,
And through this night
Purge and prepare, that at the Feast
They may be white.

Make our lives daily, Saviour dear,
More like to Thine;
Shedding abroad, e'en in the gloom,
Christ's pure sunshine.

Often the deepest, darkest night
Leads us above;
Why dread this sorrow, Christian soul,
Whose end is love?

And when the Easter morning dawns,
We'll rise from pain;
Glad for the sorrow, and the toil,
With Christ to reign.

Reign, and live ever with the Lamb,
Glad anthems sing,
Of praise and worship to our Christ,
And Risen King.

—*Churchman.*

PALM SUNDAY.

Palm Sunday, the 10th of Nisan, is the Sunday immediately preceding Easter, and is so called from the custom of blessing branches of the palm-tree, or substitute, in those countries where the palm cannot be procured, and of carrying these branches in procession in commemoration of the triumphal entry of Jesus Christ into Jerusalem.

The date of the origin of this custom is uncertain. The first writer in the West who expressly refers to it is said to be Venerable Bede. The usage certainly existed in the seventh century. Says one: "A special service is found in the Roman missal, and also in the Greek euchologies, for the blessing of 'branches of palm and olives.'" But in many countries, other trees, as in England the yew or the willow, and in Brittany (here in our country, too), the box, are blessed instead. A procession is formed, the members of which issue from the Church carrying branches in their hands, and singing a hymn of very ancient origin, suited to the occasion.

In the Greek Church we find "the book of the gospels is borne in front. In some of the Catholic countries of the West a priest, or occasionally a lay figure, is led at the head, mounted upon an ass in commemoration of our Lord's entry into the city—a usage which still exist in Spain and in Spanish America. Before their return to the church the doors are closed, and certain stanzas of the hymn are sung alternating by a choir within the church, and by the procession without; when, on the sub-deacon's knocking at the door, it is again thrown open and the procession re-enters. During the singing of the Passion in the solemn mass which ensues, the congregation hold the palm-branch in their hands, and at the conclusion of the service it is carried to their respective houses where it is preserved during the year."

In England, Palm Sunday anciently was celebrated with much ceremony; but the blessing and the procession of the palms was discontinued in the Church of England—together with the other ceremonies abolished—in the reign of Edward VI. At Rome, the procession of the palms, in which the Pope is carried, is said to be among the most striking of the picturesque ceremonies of the Holy Week.

* * * * * *

The 10th of Nisan was the day on which the Lamb of the Passover was selected to be kept till the time of slaying it. In the fulfilment of the type—Himself, the Lamb of God, chosen before the foundation of the world, but now made manifest—and anticipating the plans of His enemies to seize Him, Christ prepared to present Himself in power in the Temple at Jerusalem; for as the Son of David He was their rightful King and Judge. The prophet Zechariah had both foretold the manner and explained the meaning of this, the great advent of the Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass."

We are told that those who are familiar only with the ass as it is seen in the western countries cannot fail to be surprised at the frequency and manner of its mention in the Scriptures. With us it has become the symbol of stubbornness and stupidity; while on the contrary, in the East it is especially remarkable for its patience, gentleness, intelligence, and meek submission, and its possession of great power of endurance.

The most noble and honorable among the Jews were accustomed to be mounted on asses. The proud and mercenary Balaam, as we well know, went to meet the King of Moab riding upon his ass. The Song of Deborah speaks of the judges of the land that ride upon white asses! Jair, the Gileadite, one of the judges of Israel, had thirty sons that rode on thirty ass-colts. Abdon, the Pirathonite, also one of the judges, "had forty sons, and thirty nephews, that rode on threescore and ten ass-colts." We also repeatedly read of the women of old riding upon the ass, attended by a servant on foot; a familiar sight even at the present day in all parts of Western Asia and in Egypt. "And," says Abbott, "thus our Lord, in fulfilling the prophecy of Zechariah, and making His entry into Jerusalem on an ass, indicated not His inferiority, but the peaceable nature of His kingdom; for the ass was used in peace as the horse was in war. He came as the Herald of Peace, and not of war; and though meek and lowly, was yet a Prince, riding as became a Prince, on an ass's colt, which had borne no inferior burden."

The ancient saddle of the ass was not like the article we know by the name, but is described as something quite large and complicated in structure, composed of several thicknesses of cloth and a very thick pad of straw, flat at the top, not rounded like ours. The pummel was very high, and the rider was perched high above the back of the animal. Over the saddle was thrown a cloth, or carpet of bright colors, varying in material and ornament according to the wealth of the possessor. The bridle was often decorated with bells, embroidery, tassels, and shells.

But upon the one our Saviour meekly rode into Jerusalem there were none of the elaborate preparations which mark a royal entrance. Two disciples were sent forward from Bethany to Bethphage, a village higher up on the eastern slope of the Mount of Olives, and told: "As soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, 'Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.' And they went their way and found the colt tied by the door without, in a place where two ways met."

The only trappings of the colt that our Saviour rode were the travel-worn garments of His disciples, and He appeared with less outward pomp than even David, when he returned from exile. But He met with the reception of a monarch, for the multitude, who heard of His coming to Jerusalem, "spread their garments in the way, and others cut down branches of the trees and strewed them in His way"—palm-fronds, well understood as a sign of victory. "And they that went before, and they that followed, cried, saying, 'Hosanna, Blessed is He that cometh in the name of the Lord! Blessed be the kingdom of our father, David, that cometh in the name of the Lord! Hosanna in the highest!' The Pharisees, not liking this, said, 'Master, rebuke the disciples!' He answered, 'I tell you that if these should hold their peace the stones would immediately cry out.'"

Says a biblical writer: "In all this scene there is more of the king than of the victim; and this was in truth the first part of its complex character." We know, what was as yet hidden even from the disciples, that the eternal purpose of God for man's redemption demanded Christ's death before His triumph; and we dare not pry into the mystery of any other alternative. But to the Jewish people the alternative was now distinctly offered for the last time between the acceptance and the rejection of their spiritual King, and even amid their shouts of triumph the evil choice was made by the malice of the priests and the fickleness of the people.

"Reverting to this type of the Paschal Lamb, as it was selected from the best of the flock, without spot or blemish, so the people's praises marked out Christ on this 10th of Nisan as the faultless Lamb of God. And He well knew the issue, and so, pausing in His triumphal progress as He drew near to the city, He once more bewailed its rejection of the day of grace, and predicted its destruction."

Entering the Temple He met with the same reception, many coming to Him to be healed, and even children in the temple crying, "Hosanna to the Son of David!" And when the priests would again have silenced Him, He only reminded them of David's words, "Out of the mouths of babes and sucklings Thou hast perfected praise."

Early the following morning, eager to "be about His Father's work," and knowing many were waiting for Him in the temple, He started forth from Bethany before the hour of breakfast, which, in the East, was late in the morning, and being hungry, "and seeing a fig-tree afar off, having leaves, He came, if haply He might find anything thereon, and when He came to it He found nothing but leaves, for the time of figs was not yet; and Jesus answered and said unto it, 'Let no fruit grow on thee henceforth forever.'"

Some, in commentating on this, think, since it was not yet the time of figs, that our Saviour showed undue anger; others, that "the tree was assuming a deceitful show, for the fruit of the fig-tree is formed before the leaves open, and when they are fully expanded, ripe fruit ought to be found behind them. So the tree to Him was undoubtedly a fit type of the Jewish people, whose 'Hosanna!' will soon be 'Crucify Him!' And it was on such a deceitful appearance His sentence fell. The people about Him had often been compared to trees of the Lord's planting, but as often warned that they would be rooted up and cast away if they bore no fruit meet for repentance."

When Christ reached the Temple He healed many of the sick, blind, and lame. He also went out into the court to meet certain Greek proselytes who could not enter the temple; and here He predicted the conversion of the Gentiles as the result of His own death and resurrection, and it was here, too, "He began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves," very emphatically saying, "It is written, 'My house shall be called of all nations the house of prayer; but ye have made it a den of thieves.'"

He remained until sunset teaching in the temple, the chief priests not daring to lay hands on Him when surrounded by the attentive crowd. Christ was to fully reveal Himself on this day as the King of Israel. He was the King of the Jews, and as such He showed Himself on His entrance to Jerusalem and the temple on Palm Sunday. But, as we well know, He was not to reign on earth. As Father, Son, and Holy Spirit, Three in One, His work was to be completed in the Heavenly Kingdom.

"Sovereign masters of our hearts,
Know ye who have set your parts?
He who gave you breath to sing,
By whose strength ye sweep the string—
He hath chosen you to lead
His hosannas here below.
Mount, and claim your glorious meed,
Linger not with sin and woe.

"But if ye should hold your peace,
Deem not that the song would cease—
Angels, round His glory throne,
Stars, His guiding hand that own,
Flowers, that grow beneath our feet,
Stones, in earth's dark womb that rest—
High and low in choir shall meet
Ere His name shall be unblest."

—*Selected.*

BE OF GOOD CHEER.

A man who acquires a habit of giving way to depression is one on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into the slough of despair; and if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged and is pretty sure to waste the means of help which have been given him. How different it is with the man who takes a cheery view of life even at its worst, and faces every ill with unyielding pluck! He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore, and is ever ready to make the most of the help that may be given him. A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.

SUNDAY AFTERNOONS.

After the Sunday dinner what? Well, it all "depends."

A person whose brain is wearied with intellectual work during the week, or whose nervous system is exposed to the strain of business or professional life, ought to sleep, within an hour or two of his Sunday dinner, if he can. It is surprising how much like a seven-day clock the brain will work, if the habit of a "Sunday nap" be once formed. Nature will take advantage of it as regularly and gratefully as she does of the nightly sleep, and do her best to make up lost time.

People, on the other hand, whose weekly toil is chiefly physical, may well give their minds activity while their body is resting. Two sermons and three or four hours of solid reading are a real rest to some on Sunday, while to others such a course amounts to a positive Sunday-breaking.

Sunday is a day of rest, not of work, religious or otherwise. It is a day of repose, not of exhaustion. But what the dogmatists on one side, and the illiberal on the other are apt to overlook, is the fact that all men do not rest alike any more than they labor alike, and what may help to save one may aid in killing another.—*Standard of the Cross.*

KISSES ON INTEREST.

A father talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours; still, it is your duty to chase it away. I want you to get up to morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable, as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more; and yet if you were sick that face would appear more beautiful than the angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."—*Ex.*

MIND LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle is but a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, is a little thing, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise, redeem it; you know not what important events may hang upon it. Keep your word sacred; keep it to the children—they will mark it sooner than any one else, and the effect will probably be as lasting as life. Mind little things.

CASTING SINS INTO THE SEA.

A strange scene was witnessed by an English visitor at Odessa on the first day of the present Jewish year. Late in the afternoon a large number of the 50,000 or 60,000 Jews inhabiting Odessa wended their way toward the sea with the purpose of throwing their last year's sins into it, in order to begin the new year with a clean soul. They stood about in groups, closely packed together in some places, looking toward the water, reciting prayers, or reading Psalms, or a portion of Isaiah. The groups were formed for the most part of listeners, with a man, and, in a very few instances, a woman—an old woman with spectacles on her thoroughly Jewish nose—reading to them. Some of the people turned their pockets inside out and shook them toward the sea. Others merely made a sign of throwing something into it. —*Leisure Hour.*

THE CEDAR.

It is said that the cedar on its native mountains has the power to close its branches on the approach of snow so as to receive the falling flakes on the sides of a slender pyramid.

It is in a way somewhat similar to this that the Lord prepares His people for trial. Sometimes they have a presentiment of approaching calamity, and are led to cry, "Be not far from me, for trouble is near."

But often and still more mercifully the coming evil is hid and all their preparation is unwonted heavenly-mindedness. Like the cedar lifting up its boughs, they lift up their hearts, and know not that it is their Lord putting them in an attitude to bear the storm.

They feel a joy unspeakable to day, and find an explanation in the grief of the morrow. But still the joy of the Lord has strengthened them. The self-devotion and ascending affections of these preparatory moments have put them in the posture on which the tempest comes down most lightly.

BLOSSOMS BENEATH THE SOD.

There are pale sweet blossoms, beneath the sod,
That will not bloom till May,
And I long for the first warm blush of spring,
And the merry swallow upon the wing,
And to hear the first wild robin sing
In the maples over the way;
But faded blossoms of golden rod
Bend over the blossoms beneath the sod.

Oh, the violets waken between the showers,
Like the blue of the April skies,
And the road-side blooms into clover white,
While the buttercups, shy, spring up in a night,
And the meadow glows with the golden light
Of the daisies' honest eyes;
I'm weary, so weary of golden rod,
I long for the blossoms beneath the sod.

I long for the buds on the maple trees,
And the green on the lilac bough,
And the hedge-rows sweet with the rose's breath,
With early snow-drops hiding beneath,
And the wild sweet-fern and the cypress wreath,
Where the dry leaves rustle now;
And to see the tall, sweet lilies nod,
Oh, the pure white lilies beneath the sod.

And I long for the friends of my childhood days,
That are gone, like the early flowers;
Though the friends around me are true and rare,
Yet I long for those who are never there;
There's a fragrance flown and a hush on the air,
And a sigh on the happiest hours;
I long for the lilies that bloom with God,
The pale, sweet blossoms beneath the sod.

—*Olive M. Cooley.*

REPRESSION.

How many live a stingy and niggardly life in regard to their richest inward treasures! They live with those they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer and better; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence each other, live a barren, chilly life, side by side, busy, anxious, preoccupied, letting their love go by as a matter of course, a last year's growth, with no present buds and blossoms.

Are there not sons and daughters who have parents living with them as angels unawares—husbands and wives, brothers and sisters, in whom the material for a beautiful life lies locked away in unfruitful silence—who give time to everything but the cultivation and expression of mutual love? The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other these hidden treasures which lie idle and unused. Alas! time flies and death steals on, and we reiterate the complaint of one in Scripture—"It came to pass, while thy servant was busy hither and thither, the man was gone."

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulchre.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulness, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Mrs. Stowe.*

WHEN HE DID IT.

In that supreme moment when the love of life was confronted with the certainty of impending death; before the life-powers were weakened by physical, mental, or spiritual exhaustion in actual encounter; before the pains of dissolution had set in; with a mind clear and conscious in the exaltation of intense emotion, the Lord said to His disciples, "With desire I have desired to eat this Passover with you before I suffer." . . . "Do this in rememberance of Me." Let the souls of His disciples make answer, "Lord, evermore give us this bread."

God's greatest blessings often come to us in the way of surprises. When the skies are as brass, when the earth is parched, and the flowers are dying, and we bow our heads in despondency, how often does it happen that we are startled from our hopelessness by the patter of sudden rain, and, looking up we see the green earth created anew about us. God's mercies in their coming have the freshness of that unexpected rain. When human assistance is impossible, and it seems even God can not, or will not, help, there comes a sudden change, and the difficulties disappear, and the heart that scarcely dared to hope is filled with the love that is without fear. "He that believeth in Him shall not be confounded;" when his need is direst, he shall find that God is nighest; when his own hand can not save him, he shall stand still and see the swift salvation of God.—*S. S. Times.*

Useful Hints and Recipes.

MUFFINS FOR TEA.—Two eggs, one pint of flour, one-half pint of sweet milk, one teaspoonful of lard, and salt to taste. Grease the muffin tins as for cake, then bake in a quick oven, and serve immediately.

THE DISH-CLOTH.—Another very desirable thing is a clean dish-cloth. For it is indisputable that dish-cloths are not always as sweet smelling as might be. In fact, to keep them free from any suspicion of taint requires daily care. There should be squares of hemmed towelling (those of knitted cotton are good) sacredly consecrated to this purpose, especially where children or "help" do any or all of the dish-washing. Hired girls are prone to be careless upon this point, liable to take any cloth that comes handy, and I have known as many as half a dozen rags to accumulate, all smelling of—typhoid fever! The dish-cloth should be carefully washed in hot water after each usage, frequently adding a little soda; should be wrung as free from water as possible and spread or hung in a manner to dry rapidly, and every week receive a thorough cleansing and boiling.

WASHING FINE UNDERCLOTHING.—A leading firm of importers and retailers of hosiery goods in Philadelphia gives the *Germantown Telegraph* the following directions for washing merino, lamb's wool, and silk underclothing, and that paper bears witness to its excellence.

"Use one pound of dissolved soap in four gallons of warm water, in which rinse the articles to be washed, drawing them repeatedly through the hand; wring them as dry as possible to remove the soap; rinse them again briskly in clean lukewarm water; wring and stretch them to their proper shape and dry in the open air if possible. The only effects of rubbing are to shrink and destroy the material; it should therefore never be resorted to. The material used in manufacturing silk underwear being an animal product, it is absolutely necessary that nothing but the best quality of soap and warm water should be used. All kinds of washing compounds destroy the nature of the material, giving to the fabric the appearance of poor cotton."

SAVE THE OLD PAPER.—Never throw away old paper. If you have no wish to sell it, use it in the house. Some housekeepers prefer it to cloth for cleaning many articles of furniture. For instance, a volume written by a lady who prided herself on her experience and tact, says: "After the stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea kettle, coffee pot, and tea pot, bright and clean, than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives, tinware, and spoons; they shine like new silver. For polishing mirrors, windows, lamp chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned fruit is not so apt to mould if a piece of writing paper, cut to fit the can, is laid directly on the fruit. Paper is much better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it."

Youth's Department.

HE KNOWS THEM ALL.

From the German.

Can you tell me how many starlets
Are twinkling and gleaming on high?
Can you tell me how many cloudlets
Are spreading white sails through the sky?
One there is who has numbered them all,
Who knows every star, whether great or small,
He knows them all, He knows them all.

Can you tell me how many birdlets
Are flashing bright wings through the trees?
Can you tell me how many flowerets
Are nodding their heads in the breeze?
One there is who has numbered them all,
'Gainst whose will not a sparrow can fall,
Nor a floweret fade, nor a floweret fade.

Can you tell me how many children
Are sleeping serenely to-night?
Like lambs in the fold of the Shepherd
Kept safe through His power and might.
One there is who has numbered you all,
Who knows each dear child, whether great or small,
And loves you too, and loves you too.

—*Churchman.*

BETH'S SACRIFICE.

By Ernest Gilmore.

Beth Elliot was sitting on her Uncle Harold's lap in the parlor. Uncle Harold was looking through the open window at the beautiful picture outside. As for Beth, she saw nothing; she was listening intently to the song Miss Burtch was sidging. Pretty soon Uncle Harold was aroused from his reverie by feeling a tear drop on to his hand. He looked at Beth; her eyes were moist, her lips quivering, as Miss Burtch sang:

"Wasted, all, entirely wasted,
Has my life gone out from me;
Like rare wine from broken bottles,
Slipping slowly to the sea."

"What does she mean, Uncle Harold?" Beth asked. "Do folks ever waste their lives like that?"

"Like what? Oh! like rare wine from broken bottles. Yes; I think they do."

"I would not like my life to be like that—all wasted."

"You are a little girl to trouble yourself about that."

"Yes, I'm little, but couldn't I start my ship sailing with a purpose?"

"Yes, you could. Look out of that window, Beth, at that winding mountain path. You cannot trace it far, yet you know it always leads upward. If you started your life's ship with a purpose to do all the good you could, and kept on steadily sailing heavenward, you would find plenty of treasures awaiting you when your ship entered the gate of the Golden City."

Uncle Harold was called away, Miss Burtch stopped singing, and Beth wandered out of the parlor, wondering how she could set her "ship sailing heavenward."

She walked through the long hall of the hotel, and went out of the back door. Nothing very inviting met her view there She was about to retrace her steps, when she saw a young face looking wistfully at her from one of the laundry windows. It was the face of a little girl. Crossing over to the window, Beth said, "Don't you want to come out and play? It is lovely out in the park."

A look of pain settled in the child's face as she answered, "Oh, how I would love to come out! but I can't; I can't walk a step."

"Who stays with you?" Beth asked, reaching up to lay some rosebuds in the little hand.

"Mamma stays with me; she washes, washes all day long—poor mamma!"

Just then a weary-faced little woman came to the window, and stroked the sick child's soft hair. Noticing Beth, she said kindly:

"So you've come to cheer up my little Sadie—have you? Well, she needs cheering. God bless her!" And then she went back to her tub.

Beth remained a little longer, talking to the sick child, and then went in search of Uncle Harold.

"There's a poor little girl in the laundry, who can't walk a step, and her mother has to wash and iron all day; so she can't do much for her child. Will you carry her out into the park, Uncle Harold?"

"What will become of her after she gets there?"

"I'll see to her," promised Beth.

And so, pretty soon, little Sadie was carried tenderly in Uncle Harold's arms out into the park, where Beth had a great easy-chair ready for her. It was pathetic to see the joy in the little face as the large eyes took in the lovely scene. Beth fairly showered loving attention upon the invalid. Several days passed by, each day being a joy to the hitherto neglected child. At last a day came when Beth said to her uncle,—

"Do you think Sadie could ever be made to walk? You've been examining her,—haven't you, uncle?"

"Yes, dear; I think she could. I consulted a skillful physician who is staying here, and he feels sure that her disease is curable."

"Oh, I'm so glad! so glad! Why don't he cure her right away?" Beth asked, jumping up and down in her excitement.

"Not so fast, my dear. It takes money to employ skillful surgeons; and where's the money, Beth?"

Beth was in a dilemma. She knew Uncle Harold had money; why did he not use it for the poor sick child? Beth did not know that her uncle was testing her. Beth had no money just then, but she had some pretty clothes; could she give them? No; she did not dare to. Mother and father were across the ocean, and so she could not get their consent. But there were her pretty gold bracelets, that cost fifty dollars. *Could* she give those? "Oh, how pretty they are! The only jewelry I have, and Uncle Harold gave them to me. But, oh! supposing I could not walk a step, and some other little girl wouldn't give up her bracelets so that a doctor could help me, how cruel she would be!"

Only a few minutes later Beth stood beside her uncle.

"Would you care, Uncle Harold, if I should give you back these bracelets, so that you can exchange them for money to help poor Sadie?"

Uncle Harold did not speak; he was too overcome, knowing as he did Beth's fondness for jewelry, and realizing the victory she had won. He kissed her many times, took the bracelets, and hurried away. He put the bracelets away in his drawer, marking them, "For Beth some future day," and then returned to her with fifty dollars.

Weeks passed by, and when the summer merged into autumn Sadie was cured. —*S. S. Times.*

A SAFE RULE.

Clinton Mills went into his mother's room with a light heart and a bright face.

"Mother," he said, "is it not a splendid day for a drive? I am going to tell John to get out my pony, and then I am going to take my run down to the beach. It will be great fun."

Mrs. Mills dearly loved her merry boy, and could not bear to say any thing to mar his joy; yet she answered in a very different way from what he expected:

"Have you learned your lesson, Clinton?"

"O no; I forgot," said Clinton. "But what if I do not learn that stupid lesson just for once?"

"Your teacher complained of you yesterday, Clinton."

"Well, what if he did?" said Clinton, hastily. "This charming weather is too tempting. I cannot stay in the house and fix my mind upon my book."

"But it was just the same in the winter."

"I know it. But then there was the coasting and the skating: I could not resist them It is no great matter if I do not get on very fast in my studies; my father is rich, and I shall have plenty of time to go to school."

"And so, because your father is rich you choose to be an idle, ignorant, useless man?" said his mother, sadly.

Clinton looked both grieved and vexed.

"Why, mother," he said, "how you do talk to me! You know that I do not choose to be such a man as that; I mean to be like my father, and to have every one respect me."

"Then you must begin to form such a character now," said his mother. "When your father was a boy he made this maxim a rule of his life: 'Duty before pleasure.' And however rich you may be you will never succeed in any useful pursuit unless you do the same thing. A baby cannot learn to walk unless he uses his limbs, and a boy cannot grow wise unless he uses his mind."

Clinton was a lad of sense: he saw that his mother was right. He took his book, threw himself face downward upon the carpet, and so applied himself to his task that he soon sprang to his feet, crying out:

"I know it now, every word of it."

"And there is plenty of time left for your drive," responded his mother, as joyfully. "You can now take your pleasure with a clear conscience."

"So I can," said Clinton. "I am so glad that I did not go right off. Father's rule works pretty well, I find."

"Take it for yours, then," said Mrs. Mills. "Wherever you are, in whatever circumstances of life you may be placed, attend to *duty before pleasure.* Thus duties will not seem half so irksome and pleasure will be doubly sweet."—*Mrs. A. K. Dunning.*

CAST A LINE FOR YOURSELF.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome-looking fish, he sighed:

"If now I had these, I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other.

"Only to tend this line till I come back; I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to get impatient. Meanwhile the fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught, to teach you whenever you see others earning what you need, to waste no time in foolish wishing, but cast a line for yourself.—*Selected.*"

THE MISSIONARY POTATO.

It wasn't a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building away out in Illinois. To this church came James and Stephen Holt every Sunday of their lives.

On this particular Sunday they stood together over by the square box stove waiting for Sunday-school to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to give. Not a cent had the Holt boys to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the poor folks. I say, Stennie, we might give that potato. I suppose it belongs as much to us as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea!" he said eagerly. "Let's do it!"

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest!"

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split it in two and each put a half on the plate?"

"No," said Stephen, laughing; "we can't get it ready to give to-day, I guess; but suppose we carry it home and plant it, in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance: this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it! "Beats all," said farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing: While the boys were picking them up, they talked over the grand mass meeting for missions that was to be held in the church next Thursday—an all-day meeting. The little Church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, then wrote out in their very best hand this sentence forty-one times:

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James Holt and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing. They each have a missionary garden, and it thrives.—*The Pansy.*

THE DEVIL'S FOUR SERVANTS.

The devil has a great many servants, and they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities, they do business in the busy marts: they are everywhere and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are so sociable and plausible that they almost deceive at times the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." That is the third.

"By-and-by." That is the fourth.

When tempted from the path of strict rectitude, and "There's no danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give the Sabbath up to pleasure, or to do a little labor in the workshop or the counting-room, and "Only this once" or "Everybody does so" whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive you and cheat you out of heaven. "Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "By-and-by." —*Christian at Work.*

THE CHILD-SEERS.

Angel-guided, angel-guarded,
On they press their shining way,
Bright the light that gleams above them,
Pure their smile as morn's first ray.

Visions clear and well defined
Oft before their mind's eye pass,
And they see the fated future
Mirrored forth as in a glass.

Words prophetic—intuitions—
Mark the child-seer's daily life,
'Tis the voice of wisdom warning,
Calming sorrow, checking strife.

Spurn them not, these heaven-sent teachers,
Let them bless thee ere they're flown,
Gentle mentors, by whose soft hands
Precious seeds of truth are sown.

Human flowers of mould celestial,
Rare Mimosas seem they such,
With their lightest tendril trembling
At good spirits' slightest touch.

To the poor man's humble dwelling,
And to homes of wealth and care,
Come these beaming forms of beauty,
Like God's angels, unaware.

Not found by Scottish burn alone,
On Irish moor, in English glen,
But in all climes are child-seers known
To cast their sacred spell o'er men.

Links uniting earth to heaven—
Things above with things below—
Of the child-seers' holy mission
This, and this is all we know!

—*Selected.*

"NAUGHTY THINK."

The little girl of the following anecdote had unconsciously taken several steps to becoming "good inside." She had come to know her "naughty think," to be ashamed of and to confess it, to fear God's displeasure, and to desire to be good in heart. All of which, with the actual turning from evil, is repentance:

A little girl one day said to her mother, "Papa calls me good, auntie calls me good, and everybody calls me good; but I am not good."

"I am very sorry," said her mother.

"And so am I," said the child; "but I have got a very naughty think."

"A naughty what?"

"My think is naughty inside of me." And on her mother inquiring what she meant, she said:

"Why, when I could not ride yesterday, I did not cry nor anything; but when you were gone, I wished the carriage would turn over and the horses would run away and everything bad. Nobody knew it; but God knew it, and He cannot call me good. Tell me, mamma, how I can be good inside of me?"

CHILD LIFE IN INDIA.

The Hindu child is said to possess, even in infancy in a remarkable degree, the virtue of patience. All day long the child of the poor coolie woman will cling to her hips, often tired, hungry and sleepy, but not crying or fretting.

"The Hindu baby will lie for hours on a hard cot in a dingy room, tormented with flies and mosquitoes, supremely contented apparently in the contemplation of its dusky little hands."

Grown older, the children are timid and respectful in manner, obedient to their parents, and well behaved in public. They learn very readily, and are quick at memorizing. Truthfulness is not impressed on them at home, and they early learn deceit.

HOW TO BREAK OFF BAD HABITS.

Understand the reason, and all reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive.

When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may guard against the occurrence of the same circumstances. Do not think it an easy thing you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength for years. Above all, do not depend on any thing less than the strength of God.

HINTS TO GIRLS.

Give your best sympathy. There is no greater human power than the tenderness of woman. If you can minister to some one in sickness, lessen somebody's distress, or put a flower in some poor home, you have done a thing yon will be glad to think of. You will be remembered, and a woman asks no grander monument than to live in hearts.

Pleasantries.

The individual who was injured by the accidental discharge of his duty is still very low.

"If a two-wheeled wagon is a bicycle, and a three-wheeled wagon is a tricycle," said Johnny, "what would you call a five-wheeled one?"

"A *V-hicle*, of course," replied Will.

A man stopping his paper wrote; "I think folks otten to spend their munny for paper, my dadda diddent and everybody said he was the intelligentest man in the country and had the smartest family of bois that ever dugged taiters."

The Mother has made a Lap. The Boy is in the Lap. He is Looking at the Carpet. What has the Mother in her Hand? She has a Shingle in her Hand. What will she do with the Shingle? She will Put it where it will do the Most Good.

"You are on the wrong tack," said the pilot's wife, when the hardy son of the loud-sounding sea sat down on it, and rose with the usual exclamations. "No," he replied, after a critical examination, "I am on the right tack, but shoot me dead if I ain't on the wrong end of it."

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. H. H. W. HIBSCHMAN, D. D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MARCH 14, 1883.

The coming week will be a time of important decisions for many young people in our Church. They are now receiving catechetical instruction, and will be called upon to determine whether they will take upon themselves the vows assumed for them by their parents, at their baptism However earnestly pastors may urge them to a full consecration to Christ, there will be no disposition to force them into a service which, to be true, must be voluntary. Life and death are before them, and they must make their own choice. So much depends upon the issue that they should determine the matter with the greatest solemnity, and take care especially that they do not refuse the golden crown and push the cup of salvation from their lips.

It has been said that good and bad angels attend every person, some beckoning him into the path of life, and others trying to entice him into the way of death. A great artist has pictured this, and if our eyes could be unscaled we might find that the scene he paints is a real one. We know indeed that the loving heart of Jesus yearns toward those He has died to redeem, and that holy messengers wait to carry the good tidings of the penitents' return to the court of heaven, while the malign spirits of darkness rejoice when a soul is turned from God. Every heart as well as the whole world is a battle ground, and while the conflict is going on in the young, parents should not be indifferent to the issue. Yet they are often not only indifferent, but as far as they exert any influence at all, throw it against God at the peril of their own offspring. Even mothers at times will urge delay on the ground of youth, or want of preparation, or fear of a falling away—pleas that have nothing real upon which to rest. Grace as well as sin may reach the young; the true preparation is to feel the need of Christ, and He is able to keep us from falling. Yet the doubts of the parent overcome the wishes and faith of the child, and when the crisis is past it may be too late to recover the ground.

We never heard a Christian parent regret the early consecration of a child. We have heard more than one bewail with tears that they had discouraged it. One case comes up vividly before us. A young girl wished to come into full communion with the Church, but her mother interfered, and prevented it. The daughter's desire seemed to leave her never to return. The restraints and helps of grace had been taken away from her, and her after life was a sad one. The mother died of a broken heart,—accusing herself of having ruined her child.

What has become of the proposed mission at Roanoke, Virginia? The place was spoken of some time ago as one of those central points upon which our Church ought to seize. It bids fair to be a great centre—prominent in itself and important in its bearing upon our work farther south. The letters of Dr. Welker call it to mind, and we hope it will not be lost through delay. There may be an effort in that direction, but we have not heard of it lately.

The Salvation Army may soon expend its force, but it seems to be cutting its way just now. The new Archbishop of Canterbury, it is said offered terms to it, and the whole Church of England seems anxious not to let it get away with the people as Wesleyan Methodism did. Yet thus far it declines all overtures and seems to be a law unto itself. And now its absolute independence is beginning to array thinking men against it most positively. Dr. Pressense, we are told, strongly condemns the movement in Paris, on account of the pride and sectarian spirit of those engaged in it. He says they pour contempt on all the existing home mission agencies, including that of Mr. McAll, and will not co-operate with any Christian belonging to another society. Pastor Chaponniere also condemns the Salvationists, pointing out the serious danger that is involved in introducing into Protestantism a new application of the principle of authority, and the narrow spirit of an exclusive association which claims to be a substitute for the Churches.

Captain Booth seems to be as absolute as Leo XIII. His control of the funds, amounting to over $100,000 a year, are entirely at his disposal, and he is investing them at his discretion. We will have to wait to see what the end will be.

Quite a number of obituary notices have been crowded out of this issue for want of space. From those published it will be seen that two of our ministers have been called to pass through very severe afflictions. Rev. Louis F. Zinkhan, of Baltimore, lost his two children on successive days, and Rev. John S. Wagner of Williamsport, Pa., was called to bury his wife, before he was fully settled in his new charge. We can assure these brethren that they have the Christian sympathies and prayers of the Church.

It appears that some prominent Methodist ministers are considerably out of pocket by reason of investments in a mining speculation which turned out disastrously. Had the enterprise proved a success their praise would have been in most men's mouths. As it is, however, they have not only sunk their money but must run the gauntlet of criticism for having become mercenary and for involving others in losses. It is about the same old story,—a hope of endowing an institution and of doing good in other ways, but a miserable failure and much censure although there was no dishonest intent about it. A lesson has been learned in this regard in other Churches, our own not excepted, namely, that it is well not to put too much confidence in any pot of gold at the end of a rainbow, and especially not to use ministerial influence in getting others to deal in that kind of "futures."

DONATION PARTIES.

There have been donation parties and donation parties. The one kind we hope belong to the past. They consisted of a noisy raid upon parsonages by people who took all kinds of liberties with the house, ate all the provisions they brought, wore out the carpets, greased the floors, broke part of the little fine china the pastor's wife had brought from home, and left, perhaps, a pair of poorly painted plaster of Paris poll-parrots on the parlor mantel-piece. We do not see how we can get more "p's" into the last half of the above sentence without writing it over, which we are not disposed to do, as the alliteration does not affect the truthfulness of the statement. The description is hardly a travesty on what has been done under the plea of helping a pastor. Such parties have usually been given by those who proposed to make amends for neglecting to pay the preacher's salary, and we repeat our hope that they are among the things of the past, as no minister of ordinary income or sensibility could well stand more than one of them.

Other donations have been dictated by good feeling, but there has been a want of judgment in choosing the gifts. We have heard of a congregation that wished to lavish the luxuries of their own tables upon their parson, and so they brought him nothing but pies and biscuits. There were pies in the pantry, on the chairs, and even on the spare beds—"up stairs and down stairs and in the lady's chamber." A stout old woman sat down on one, and spoiled her dress, but like many corpulent persons, she was good-natured, and lamented only the ruined pastry; yet that could be spared, as an inventory showed that the shepherd had received on that single night seven dozen and three similar tokens of regard, not counting the fragments which were lying around loose. Of course the pies grew stale, sour and musty, and had to be given away, or clandestinely fed to a neighbor's pigs. As for biscuits and rolls, there seemed to be no end to them. The children played with them and stuck one on the top of each paling in front of the house. The poor mother was horrified at this when it was too late to prevent it, but that did not keep people from making severe remarks about the wastefulness of the pastor's family. One old man never would give any thing afterwards, alleging that what was good enough for his own children to eat, had been thrown by the preacher's folks into the street. The whole affair brought scandal, and proved to be a disadvantage and a sorrow to the parson. And yet it had been started with a laudable desire to help him, and was spoiled only because the people did not seem to know how and what to give

And then there have been special gifts of bonnets, etc., made to pastors' wives in such ostentatious ways, that they have been like iron crowns to the wearers. Of these we need not speak. It is more pleasant to say that other donations have come into vogue which are far less objectionable. They come from people who have paid the pastor's salary as his just dues, but wish to do more for him in the way of compliment. Their gifts are chosen with judgment. Perishable articles are converted into money or things that will not spoil, and are bestowed in such a delicate manner, as to enhance their value ten-fold. Of such donation parties there cannot well be too many. They are helpful.

We are pleased to see from a communication published in another column, that Miss Butz of Easton, is building a memorial to her sister, by giving a certain sum of money to aid in the support of one of our Orphan Homes, and we hope her example will be followed by many. There are various objects in our Church which could be aided in that way even though the sums given should not be large when compared with some of the munificent bequests of millionaires Think of the difference between $500 put in marble over the grave of a child, and the same amount invested for the spread of the Gospel or the support of a charitable institution, and the latter, with the perpetual good it will be doing, must commend itself. By the way, Dr. Porter's congregation is just the one we looked to for the beginning of this work, and we believe, that from his liberal people among the hills of Northampton will go forth an influence that will tell in other communities and incite them to devise liberal things. Sometimes a generous man or woman does more by example than by immediate gifts. The bequest mentioned by our correspondent is worth more than the $1000 to our Church.

The *Christian Union* of March 1st, contains a diagram of a section of New York city, on which the location of drinking saloons is indicated. The map is wonderfully dotted. In the space bounded by Chambers, Centre and Bayard Streets, and the Bowery,—an area of only 514 by 375 yards, there are 148 of these iniquitous places. There are over 10,000 rum shops in the entire city; one to every 125 inhabitants; one to every 25 families. There are 1,100 bakers, 2,000 butchers, 4,000 grocers. Of these 10,000 rum shops, 9,000 are licensed, and a moderate estimate gives the illicit shops and places where rum—which is the comprehensive term for drinks of all kinds—is sold at 1,000. The statistics show that there are 4,319 hotels of all grades; that there are 3,722 places where ale and beer only are sold; that there are 534 shops, drug stores, and others, where liquor can be had, which, with the estimated illicit 1,005, gives a total of 10,075. Various shops and stores where bread, meat, and groceries can be procured foot up 7,326. In other words, there are more rum shops than food shops in the city of New York by 2,749.

These statistics have been accurately gathered under the direction of the Church Temperance Society, and such men as Drs. Henry C. Potter, S Irenæus Prime, and Howard Crosby, with a host of sterling laymen are working not only for the exposure, but for the mitigation of the evil. A strong committee has been appointed to wait on the Excise Commissioners and urge the restriction of the issue of licenses as well as the increase of license fees to the full extent of the law. That is good, sensible, practical work, and it would be well to imitate it in other places.

If we have but little church news just now it is because our pastors are so busy in doing their work that they have no time to write about it. In a week or two there will be plenty of it, and we hope the brethren will send it in brief form directly to the MESSENGER. As a general thing the items come straggling in through reports in local papers or so mixed up with business matters as to cause delay and confusion.

Over a thousand copies of Premium Tract No. 2. have already been ordered for distribution, and yet the sale has hardly commenced. After Easter when pastors have time to attend to the matter we hope it will be largely circulated. The subject upon which it treats, "The work of Missions in the Reformed Church in the United States," is an important one.

DEATH OF REV. D. M. WHITMORE.

The sad news has reached us, that the Rev. David M. Whitmore, until recently the pastor of Friend's Cove charge in Bedford County, Pa., died at his home near Martinsburg, W. Va., on Sunday, the 4th inst.

We were told some time ago that this highly esteemed ministerial Brother was in declining health, and that he would scarcely survive the winter. Yet we still expected to see him at least once more in the flesh, and were not prepared for the announcement of his death, made to us by his brother, Rev. S. L Whitmore, with the request to attend the funeral and take part in the services. We are sorry indeed that circumstances, over which we had not control, prevented us from taking part in the last sad rites in honor of the sainted dead.

Our deceased brother was well and favorably known in our Church, especially in the eastern portion of it. As a member of the Potomac Synod he was active, alert and mildly yet positively aggressive. He was always modest, yet equally free to express his sentiments before the ecclesiastical body, which he usually did with accuracy and force. He will be remembered as one of the live and earnest members of the Potomac Synod.

Our acquaintance with him began a little over ten years ago, during the last year of our pastorate of the Glade charge. He had come to take charge of a select school, about one half mile from our residence, after his graduation from Mercersburg College, and near the close of his theological course. We then formed a very favorable opinion of him, and predicted his bright and useful career in the holy ministry, so early brought to an end. He attended the services at the Glade Church, and occasionally we sent him out to preach After the division of the charge he supplied for a short time several of the congregations. As a teacher he was highly spoken of, and his preaching was also acceptable—in which he doubtless greatly improved as knowledge and experience increased. We expect, of course, that some one having more intimate knowledge of the man and his work, will furnish for the readers of the MESSENGER a more complete memorial. This much we know, however, in which all who knew him will say, Amen!—he was a sincere, humble and faithful minister of Christ. "Servant of God, well done!"

It is peculiarly sad that two of the four young ministers of this family should be removed by death during the first two months of the present year. Yet the dark cloud has its silver lining. For—what a blessed meeting that must have been, on the shining shore—beyond this vale of death, of the two brothers? Two more remain to lead sinners to Christ and save souls from death. May their recent heavy affliction be tempered by that grace which caused their brothers to triumph in the hour of death.

Thus are we again reminded that our earthly life is but a span, and fleeting as a morning cloud. Let the workmen in the Lord's vineyard so labor and live that when the Lord calls them hence they may be prepared to meet Him with joy. K.

BALTIMORE CONFERENCE OF THE M. E. CHURCH.

This ecclesiastical body convened in Winchester, Va., on the 7th inst. A Conference temperance meeting was held the evening previous, at which the usual enthusiasm was manifested. The next morning Conference was opened by Bishop Warren, a charming man in every way, and a first-class parliamentarian. He plunged right into business, and the morning session closed with a large amount of business under way.

What attracted our attention most was the reports of the two presiding elders of the Baltimore districts. Both had been former intimate friends of ours, and both were in accord with us on the subject of educational religion. These two brethren always insisted on carrying out the directions of Wesley and the discipline in regard to the catechisation of the baptized children of the Church. It is evident from their reports to Conference, a score of years later, their views on this subject remained the same. One of these reports calls the attention of pastors to this department of pastoral work, in words that convey no uncertain sound. It states minutely the percentage of duty in this line performed by the several ministers within the District, and lays on the rod with vigor where the duty has been neglected. It ascribes the decadence of class meetings, the instability of revival work, and the numerous cases of backsliding to the want of proper Christian training in the family and in the Church.

The report seemed to be well received by all and especially by the Bishop, who wished to hear the names of those pastors who had been faithful as catechists. It would seem that such pointed arguments and statements on this subject, as were presented in that report, should produce some change in the methods of Methodists; and yet this is not the first time the subject has been agitated and favorably treated by Conference. Still, we hope those of the ministry who are fully alive to its importance will persevere in their efforts until the whole body of Methodism will be turned into the old paths. K.

We learn incidentally that the funeral of Rev. David M. Whitmore took place at Martinsburg, West Virginia, on Monday, 5th inst. The services were conducted by Dr. E R. Eschbach, of Frederick, Rev J. S. Kieffer of Hagerstown, and Rev. J. A. Hoffhiens, of Martinsburg.

Communications.

THE REVEREND HENRY SCHANTZ BASSLER.

By Rev. C. Z. Weiser, D. D.

CONCLUDED.

Looking back and down, once more, from the level which he had now attained, we feel a fresh admiration for the man True, others had soared as high, and higher; but few were obliged to climb up a steeper precipice. For this he has obtained an abundant reward, we cannot doubt.

As deliberate as he had been to fit himself for the service, so eager was he now to enter the field. A friend advanced him the price of a horse. We wish we might record the name of his benefactor, that man's name who could trust a penniless licentiate so far! And this, too, before judgment-notes, mortgages, and insurance policies were so plentiful!

He rode to Bedford county in search of a field. Another young shepherd had, however, entered before him. Not loitering on the way, he turned homeward, over Huntingdon, and entered Union (Snyder) county. At Selinsgrove, he knocked at the door of Pastor Daniel Weiser. Here a field lay fully ripe for harvesting. One-third of Pastor Weiser's charge was at once entrusted to his care. This was very possible, too, since eight points can well be sloughed off, where twenty-four constitute the diocese, without robbing either flock or shepherd.

But let no happy incumbent of some fair parsonage and pleasant charge smile complacently over this feature in the history of an old-time minister. The Reformed church wore a different face from what is now worn, fifty years ago. The homes and parishes of the old pastors were very bare of modern conveniences to be sure; but of many inconveniences, too:—of bronchitis, dyspepsia, nervous prostration, and other delicacies. These robust men, who lived before Agamemnon even, anticipated no disease short of standard fevers, apoplexy, or genuine agedness; and this, without a periodic vacation, a loitering along the seashore, or a touring over Europe.

Pastor Bassler located at Beaver Dam, Pa. His ordination was attended to by the Pastors Friers and Weiser.

At the close of the following year he was married to Miss Mary Rebecca Dechant, eldest daughter of his early friend and spiritual father. The reverend sire performed the ceremony of union, which covered a period of 51 years.

In his novitiate charge the young pastor labored diligently and with much self denial. Here is a glimpse of his work:—"I baptized, on a certain Easter Sunday, 45 persons; 35 adults, and 10 infants." The field was ready for the sickle, who can doubt?

When Pastor Dechant died so suddenly and sadly, on his way home from the Synod at Frederick, Md., in 1832, his stricken charge, scattered over Montgomery and Berks counties, at once turned towards the son-in-law. Thus it was, that Pastor Bassler entered his second field of labor.

Residing for a time in Skippack, then in Frederick, Montgomery county and subsequently at New Berlin, Berks county, he cultivated a large territory for a period of eleven years, planting new congregations, watering others, and increasing still others, under God. The Towamencin congregation, in Towamencin township; the Keely's congregation, near Schwenksville; the Keeler's congregation, in Frederick township; and Christ Church (Huber's), in Douglass township—these he raised from the seed, God aiding him. And besides these, he ministered over the spiritual interests of the churches at Hilltown, Limerick, Boyertown and Amity. In three counties he scattered the bread of life, while tenting on this field.

When the Durham charge, in Bucks county, Pa., became pastorless through the death of the much lamented Minister Samuel Stahr, an urgent call was pressed upon Pastor Bassler. But the Lykens Valley field, made vacant by the removal of Pastor Isaac Gerhart, in Dauphin county, had prior claims upon him. Then it was, and thus, that he entered his third field. This proved to him a charmed circle, as it were. From this center, he seems never to have been able to remain permanently away.

After three departures, at various intervals, he as often returned. Though never retracing his steps to precisely the same spot, nor even to the identical charge, he yet came repeatedly within its original bounds. Down to the close of eight years he remained undisturbed here, save only by the trials and burdens common to all pastors.

A call from Lehigh county was then sent him. His native county attracted him, and he accordingly transferred himself to Millerstown, now named Macungie. Here he served a number of off-lying points, one of them embracing the scene of his childhood and urchin years. For two years and six months he labored on, when a re-call to Dauphin county was sounded. He returned. But now disunion reigned in his old field. He would not quarrel, and so tarried but for a brief period.

Now the early missionary spirit, which had slept within him since his student days, revived. At his own instigation he offered to go abroad, to Pleasant Grove, Fulton county, Ind. He devoted the time and energy of his full years to this

section. Again he folded his tent, and moved to Forreston, Ogle county, Ill. Here he labored but one year. He always held that this people had not dealt kindly by him. He was glad, then, to return again to Dauphin county, Pa. This was his third return to this theater. We find him residing at Berrysburg now. For six years he rested here.

Once more he came to Lehigh county. Residing at Zionsville, he preached in the church, at whose altar he with his mother had entered upon the Christian course, forty-four years before. Six more years were diligently spent in serving a large and heavy charge.

In 1868, Pastor Bassler was taken severely ill, during an absence from home. For a long period he lingered between life and death—he firmly holding that his end was near. In a dream he saw God, assuring him that he would survive fifteen years longer. Then he rallied, and lived his fifteen years and died.

Then Pastor Bassler moved to Hegins, Schuylkill county, Pa., and took charge of six scattered congregations. Another period of six years were given to the good work. Here and there he was admonished by the infirmities of years to lay down his pastoral staff, an aged and tired man, and one of the few old pastors in the service.

He, accordingly, resigned his "large charge in the church militant," as he writes.

He moved to Millersburg, Dauphin county, where some of his surviving children reside; where the ashes of some of his dead sleep, and where he had hoped to enter into his rest.

Here the faithful companion of his life and labors died, in the month of July, 1882, in the 72d year of her life.

Oh! How altogether wrong it seemed that he should not go home before his robust wife. He was now within the mysterious circle of a second childhood, the "Indian summer" of man's life, the forecasting sunshine of everlasting springtide in the heavenly world. But his guardian angels and children guided him safely now.

After remaining back a lonely yet cheerful man, months only, with now and then a bodily affliction warning him of the approach of his own change, he, too, died, at his residence, in Millersburg, under the faithful nursing of his daughter, Henrietta, Mrs. Boger.

His funeral obsequies were held at the home on the 21st day of February, four days after his demise. All his surviving children mourned over his dear remains, save Jacob, of Wisconsin. His grand-children, too, stood about his tomb—ten of twenty-two. Many friends abroad silently hailed his falling asleep in the Lord, and many swelled the funeral train.

His ministerial brethren showed due honor to his memory by their presence, ten in number. Besides the relative clergy, the brethren Barkley, Hottenstein, Stauffer, Engel, Kerschner, and Montgomery, of the Methodist church, and Weiser, were there and officiated.

Among the mourners were the reverend brothers-in law, Frederick, Augustus, and George Dechant, and Landis, a son-in-law.

One, who had solemnly promised him in life to speak some words over his departure, related a history of his labors on earth.

A checkered life indeed! A pulpit weathervane, we might say; "A rolling stone that gathers no moss!"

But, no. Father Bassler was not a "rolling stone." He did not roll; he revolved—like the millstone that grinds the grist. His whole life, long and varied as it was, yet ever centered in and around his Master. At every point in his life-circle, he remained equally nigh unto the Lord. This veritable pivot man never shifted his base, amid all his movements. This eminently missionating and evangelizing minister bore with busy hands and unwearied feet the bread of life, wherever he went. Whilst many of his peers proved efficient workmen, and were happy in a fixed and long pastorate, he itinerated from conviction. Not from a spirit of unrest; not from a vacillating, roving mania; not from hope of gain, was it that he never continued in one stay. Whoever knew the man need but be told so much. It was because he sincerely believed that there remained some certain work for him to do—let it be never so small a work, and the time to do it, never so brief.

Pastor Bassler was a detached soul—from self, pelf, earth. He could contentedly sing:

No foot of land do I possess,
A poor, wayfaring man.

And this, not as a Jeremiad at all, but in the saintly spirit of cheerful renunciation. We never heard him murmur but once. Had he entered a secular calling, with the diligence, energy and holdfastness, which crowned his ministry, he had died a millionaire.

Pastor Bassler was Reformed, and heroically advanced the educational type of faith and piety. For a brief period he, truth to tell, had been tempted to use strange fire. But, burning, it did not consume him, as he swiftly swept it off the altar. Even after that experiment he would smilingly say, whenever its worth was lauded, "Don't I know all about it?"

Pastor Bassler's life became redolent with the savor of sacrifice. He bore about himself the marks of the Lord Jesus. Once, during our youthful ministry, we lamented in a sermon, the absence of the martyr-spirit among clergy and laity. In the closing prayer, which fell to him, he modestly joyed in the tribulation with which he had been permitted to cover his life. We reproached ourselves ever after for measuring the history of such heroic men by our own easy-going course.

"In Illinois," he was wont to say, "My family and I tasted more dry bread than we ever saw before or since." During his absence from home Mrs. Bassler called on a deacon for some long overdue salary. Not being a man "full of wisdom and the Holy Ghost" he dashed the book into the hands of Mrs. Bassler, and gruffly remarked, "There, go and collect it yourself!" The pastor's wife politely declined the offer, and reminded him pointedly, that as she had not learned to do deacon's work in Pennsylvania, she would not try the labor in Illinois. But she sold the carpets for bread, because the barrel was empty.

Father Bassler's family numbered eleven children, in heaven and earth; seven sons and four daughters. All attained their majority, save Theophilus, an interesting lad, who died in his tenth year, at Berrysburg, Pa.

William died in the West, a young man. Albert, who will be remembered as the sweet singer, died at Zionsville, Pa., a young husband. Calvin followed his three brothers, likewise at Zionsville, a promising, full-grown son.

How were the parents tried when their tall heads sank into the tomb! Jacob, Charles, and George remain of his sons. A daughter is the wife of the Rev. W. Landis. There are, besides, Mrs. Boyer, Mrs. Reed, and Mrs. Gilbert.

There may yet be mentioned two other daughters. I mean, Mount Pleasant Seminary, at Boyertown, Pa., to the founding of which he was one of the fathers, in 1844—5, and Berrysburg, Dauphin county, established in part through him, in 1848–9. He was, likewise, the publisher of Jablauske's Sermons, which he translated from antique into modern German.

And now one more thought suggests itself, as I look upon his face for the last—last time.

Would that some good spirit might move his many still surviving sheep, in whom his name and worth are kindly embalmed forever, to plant over his dust in the quiet cemetery of Millersburg, a memorial stone with the affectionate legend:—

In Memory
of
The Reverend Henry S. Bassler,
Minister in the Reformed Church in the United States for fifty-four Years, and Pastor of many flocks This Monument is Affectionately Erected by his Friends and Parishioners.
Born in Lower Milford, Lehigh County, Pa., August 11, 1804; Died, February 17, 1883; Aged, 78 years, 6 months, and 6 days.

Sadly, and yet hopefully, we say finally:—
Hail! And Farewell!

MINISTERIAL PERQUISITES.

These are usually wedding fees, compensation received for funeral services and donations. The two former, are, to a greater or less extent, common to all ordained ministers, missionaries on the frontier as well as pastors of settled charges, the latter of course, receiving more than the former on account of the greater number of such services called for.

It is chiefly of the donations that we wish to speak. Almost every week the Messenger contains a notice of some one in the ministerial harness having been "waited on" by his parishioners and the finale is, that the pantry and larder are well stocked with the good things of life. A purse of shining dollars is frequently added to increase the joy of the occasion. And even "Billy" or "Kit," the faithful family horse, is not forgotten, as the grain in the bin would testify.

We speak from experience, when we say that such occasions are like green oases along the desert ways of life. They bind pastor and people closer together, and make all concerned feel happier. God bless the people who thus betimes minister to the temporal wants of their spiritual adviser.

But just here dear friends we must change the scene, and wish to ask you a question. You know how eager you are to read the pastor's account of it in the paper. Do you as carefully read the (I almost said tear-stained) reports of our missionaries in the West? Theirs is a self-denying, self-sacrificing labor, in the face of great difficulties, and not infrequently grim want leers in upon them. The pittance of a salary that is promised them is doled out to them at long intervals. Why? Because those who are so charitably disposed toward their own pastor seem to think that they have given all they can spare at home, and hence have nothing left for the missionary.

Is this the measure of your love for Him who gave His *life* for you? Will you not be one of many who will help to gladden the hearts and ease the burdens of those who toil on, patiently and faithfully, without an adequate support? Try it once, and make a donation for one of *these*, and then watch the church paper for their acknowledgment of the good deed, and see whether it will not cause a deeper and a sweeter thrill of joy to your souls, than if it came from your own pastor! Make them feel that although they are more than a thousand miles away, they are still held in grateful appreciation for their self-denying labors. This will not only cheer and encourage them, but will give you the sweet consciousness of knowing that inasmuch as ye have done it unto one of the least of these, ye have done it unto Christ.

Beta.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Thus one of our younger ministers from the western part of this State writes: "I see by the reports in the *Missionary Sentinel and Herald*, and the Messenger, that the missionary treasury is empty, and that the missionaries are in great need of their appropriations. I am poor in this world's goods; but if one hundred young men can be found in the Church that will give five dollars for immediate use, I will gladly be one of them. Do you know of any plan by which this could be accomplished, say by Easter, three weeks hence?" We say yes. Just let one hundred young men or ladies send five, ten or more dollars to our treasurer, W. Seibert, at Harrisburg, Pa, as Easter offerings, and the work will be done. The plan is simple. No one need to wait to hear from others.

Rev. John Gantenbein.

It affords us much pleasure to be able to announce that the Rev. John Gantenbein has returned in safety from his trip to California. As our readers have already been informed, he had been directed by the Board to visit our missions on that part of the coast, and give such information as will enable the Board hereafter to carry on its missionary work in California more intelligently and more vigorously. He left his home in Portland, Oregon, on the 2d of January last, and reached Stockton on the evening of the 5th following. It was necessary to go by steamer, as there is no railroad connection as yet established between California and Oregon, although there will be one, no doubt, before very long. He remained over a week with Pastor De Geller and his mission at Stockton, when he went to Napa, where he was kindly received by Pastor Maechtersheimer, our missionary, and remained with him until the 17th. The remainder of his time he spent with the brethren Hartman at Alameda and Fuendeling in San Francisco, until the 27th, when he started for his home in Oregon, which he reached on the 29th. From the able report which we have just received from Brother Gantenbein, we infer that he has attended to the duties of his mission, with wisdom, fidelity and impartiality, and that much good will result to the cause of missions on the Pacific Coast from his visit. He was hospitably received by his brethren in California and assisted in his work. We take from his report various items of general interest, and lay them before our readers in another part of the present issue. The various suggestions, which he makes to the Board, will be considered at a future meeting. The missionary work in California is much more encouraging than we had anticipated. We believe it is worthy of the confidence of the Church, and are hopeful that the day is not far distant when it will overcome the difficulties in its way, grow and prosper more and more. What it needs most now is the love, confidence and support of the eastern churches. We congratulate Brother Gantenbein on the success of his mission thus far, and thank God that he was permitted to return to his home in safety, in health, and strength, after his long journey by land and by sea.

Stockton, Cal.

Mr. Gantenbein reports that all is quiet in the mission at this place. The war is now over and the Reformed are again worshiping in their own house, under their own vine and fig tree, none daring to molest them nor make them afraid. Still, in this, as in other cases, the evil effects remain, and require time to surmount them. The German blood was stirred, and it will take a good while, we presume, for it to subside. Most probably the troublers of the peace in Zion will start another church, and so keep up the division among the foreign Germans, for which they will not get much credit from the English speaking community. Some forty members were saved out of the wreck, although at first it looked as if not one-fourth of that number could ever be saved. In their reduced circumstances they do what they can to support their pastor. The trustees intend to give their notes to the Board of Missions, and pay back the money advanced to the church to carry on the lawsuit for the recovery of their church, paying back $100 yearly until it is all restored. The mission, therefore, will need help for a while longer, until it is able to stand on its feet again. Pastor De Geller stands well in the community, and is appreciated as a Christian minister. Of course, it could not be expected that he should please everybody, certainly not such as felt his prowess in the late unpleasant contentions. He is a musician and an experienced teacher, and has lately opened a daily school, by which, if he succeeds, he will be able to help the missions a well as himself. As a preacher, he has a good voice, is solemn, and aims to wedge in a few thoughts, so that they may not be forgotten.

Napa, Cal.

Mr. Gantenbein was kindly received by pastor Maechtersheimer, missionary at Napa. Here, as well as at Stockton, he examined the charter and the constitution of the church, and found them in good order. The congregation is not large, but it includes quite a number of persons of respectable and Christian appearance, who know how to appreciate the service of a true pastor (seelsorger) and do not wish to be mixed up with practical and theoretical freethinkers (freigeistern), because they have noticed the fruits of that kind of freedom. They are satisfied with their pastor, like his sermons, and, like good, sensible people, think it is always best to let well enough alone. They pay him $25 a month with the use of the parsonage in the church, and intend to make an effort in the spring to pay off a part of their debt ($400). In addition to Napa, Mr. M. preaches at Vallegio and Sonoma, but as yet the way has not been opened for the organization of congregations in these places; for the present they do little more than pay the traveling expenses of the missionary. At Sonoma there are several Swiss families that have strong attachments for the Reformed Church. It has been a question with the Board whether this mission might not be self-supporting; but from information received, it seems to be clear that it still needs some help, as it is trying to pay off off its debts, and the pastor expects to be married soon, being 35 years old and in the sixth year of his ministry.

EAST PA. CLASSIS.

At a special meeting of East Pa. Classis, held March 7th, the pastoral relation existing between Rev. H. H. W. Hibschman, D. D., and the Mt. Bethel charge, was dissolved, and the doctor dismissed to Tiffin Classis, Ohio Synod.

The Mt. Bethel charge was reconstructed, the Flicksville congregation being detached therefrom, and, together with Bangor and Penargyl, constituted a mission charge, to be known as the Bangor charge.

The Hamilton charge was also re-arranged, by adding the Hamilton and Cherry Valley congregations to the mission at Stroudsburg, and constituting Paradise, Jackson, Tobyhanna, Tomkinsville and Tannersville congregations a charge, to be known as the Tannersville charge.

Rev. M. H. Mishler was requested to supply the new charge until the next annual meeting, said meeting to be held in the Altoona Reformed church, near Bethlehem, Pa., instead of at Bangor, Pa., as heretofore directed.

Dr. Heisler resigned as Treasurer of Classis, and the Clerk was chosen to fill the unexpired term. Clerk.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Rev. J. M. Souder, of New Castle, Pa., has accepted a call from the New Providence charge in Lancaster county. He expects to enter on the duties in his new field of labor on April 1st, after which correspondents will address him at the latter place.

The Sunday-school of the First Reformed church, Reading, Pa., Rev. H. Mosser, has for a long time felt the need of better accommodations for the infant department. The school, under Superintendent J. B. Renninger and Assistant S. A. J. Fisher, has increased in number and efficiency. The collection of funds commenced a year ago. In December the erection of a small building, for the exclusive use of the infant school was commenced. It was completed and occupied last Sunday (March 4). The building is one story, 25 x 45 feet, in the rear of the church, fronting on Reid street. The room, 14 feet high, is neat and comfortable, costing $1,500. It was undertaken by the school and solemnly set apart without debt.

A part of the pulpit, used for many years before the late remodelling of the church, was used for the stand in the school room. On dedication day 227 children were present. Edward Hover, organist, and H. Duter led the singing. The assistant superintendent and pastor made short addresses. The history of the school was reviewed, an outgrowth of the Union school organized in 1819. A picture of Eli and Samuel, familiar to many members of the congregation and associated with childhood, is now hanging above the pulpit. This gave an appropriate theme for dedication day.

The report read at last anniversary gave 212 scholars in infant, and 650 in other departments—or total number of teachers and scholars on roll, 860.

The First Reformed Church of South BethHehem, Pa., rejoices over the result of a final effort made by the pastor, Rev. N. Z. Snyder, to remove the entire debt resting on their property. He had collected upwards of $1,000, and when he found that there was no longer a steady onward flow of contributions, but only drippings, he circulated neatly printed envelopes on which all the necessary facts were set forth, appointing the 25th of February on which these envelopes were to be deposited in the contribution baskets, with a view of raising $500 in connection with the services on that day. It was called a "Jubilee service," in which the people rejoiced in the hope of a favorable result. Rev. N. S. Strassburger preached in the morning, Rev. I. K. Loos in the afternoon, and Rev. W. R. Hofford in the evening. When the envelopes were opened by the consistory they found $507.33. The congregation lately made some necessary repairs and alterations in the basement of the church at an expense of $85.42. Of this amount $23.60 was donated in the form of bills. Including the more private contributions made before the 25th of February, it is officially announced that the entire debt, the interest and all other expenses of the congregation to date are paid, with a balance in the treasury.

The Rev. S. M. Roeder, pastor of the Centre Hall charge, and his family, have recently been very kindly remembered through a surprise visit of between 50 and 60 of his devoted parishioners. The gifts brought were all selected with good taste and of a very substantial nature. This means a good deal, so does the value of the different articles amounting to about $50, but we would by no means stop with dollars and cents, were we to attempt to appraise the kindness and good-will thereby displayed, which we hope will have the best effect upon pastor and people.

Synod of the Potomac.

Rev. A. Shulenberger writes:—As the missionary work of the church in these latter days seems to claim more attention than in times past, permit us through your columns to tell what we are doing at Mount Pleasant, Md. Our society has been in existence a little more than one year. As the charge itself is a mission, receiving aid from a Sustentation Fund of the Maryland Classis, and the congregation only a little more than ten years old, our report cannot be as large as we might wish it.

At our anniversary we found our society to number more than 60 members, all of whom seem delighted with the work in which they are engaged. Our monthly meetings are well attended, and are of a truly pleasing character. The reading of missionary articles by members of the society, with the rendition of prepared music by the choir, makes up the order of the service. We have been entertained several times by addresses, from friends of the cause living in Frederick, for which we are very grateful.

But after all the treasurer's report is the principal thing for successful mission work. This was very gratifying, indeed, for he told us that $43 had been gleaned in this way, for use in the harvest of the Lord. Twenty dollars of this was devoted to Foreign Missions, $10 to Bethany Orphans' Home, and $10 to Church Extension Fund ordered by Synod. But this report, favorable as it is, was not the only good feature of the year's work. It has led many, we think, to ask why there was not a missionary society established in years gone by? This question, perhaps, can best be answered by older congregations which have not yet sallied forth to meet the enemy in this sure way of conquest. The congregation, as a consequence, is more alive than formerly, and you may expect to hear from it again as the years roll around.

Pittsburg Synod.

Rev. W. D. Lefevre has accepted a call to become pastor of Stoyestown charge, and his post-office address will, hereafter, be Stoyestown, Somerset county, Pa.

The Kittanning *Union Free Press* gives a pleasing account of the celebration of the twenty-fifth anniversary of Rev. D. S. Dieffenbacher's marriage. This "silver wedding" was made the occasion for hearty congratulations, a fine supper and many valuable presents. The "George A. Brown Cornet Band" gave a complimentary serenade during the evening.

NOTICE.

A meeting of the Board of Missions of Pittsburgh Synod, will be held in Grace Church, Pittsburgh, on Thursday, March 15th, at 10½ A. M. It is earnestly hoped that all the members will be present. The Missionaries are requested to send their reports to Rev. F. B. Hahn, Greenville, Mercer Co., Pa., in time to be read at the meeting of the Board. Samuel Z. Beam,
President of Board.

PREMIUM TRACT No. 2.

"The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

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APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for The Messenger, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good succes so as to put our publication interest on a good footing. Chas. G. Fisher,
Supt. Ref'd Ch. Pub. Board.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-schools Help for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have *their own* Church publications in use.

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We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

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Rev. CHARLES G. FISHER,

Superintendent and Treasurer

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☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

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FOR EASTER.

EASTER SERVICE ANNUAL,

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Superintendents and Teachers of Sunday-schools would do well to examine this Annual before making their Easter selections. Price, Five Cents—$4 per hundred.

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Miscellaneous.

A MIDNIGHT HYMN.

In the mild silence of the voiceless night,
When chased by airy dreams the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but Thee?

And if there be a weight upon my breast—
Some vague impression of the day foregone—
Scarce knowing what it is I fly to Thee
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For oh, in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with Thee!

More tranquil than the stillness of the night,
More peaceful than the stillness of the hour,
More blest than anything, my bosom lies
Beneath Thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Or whom in heaven doth my spirit seek,
O God, but Thee?

—*Christian Guardian.*

Selections.

We must do what we can for our neighbor, and leave the future to God.—*Lacordaire.*

Be at peace, without thinking of the future; there may be none for *you!*—*Fenelon.*

The arrows of wit ought always to be feathered with smiles; when they fail in that they become sarcasm and like two-edged swords.

"Ever the richest, tenderest glow
Sets round the autumnal sun;
But there sight fails, no heart may know
The bliss when life is done."

The wealth that is sanctified takes the direction of beneficence, and that which is procured and kept through avarice is given to the ministry of selfishness.

When John Newton's memory was almost gone, he used to say that, forget what he might, there were two things he never could forget. They were: 1. That he was a great sinner. 2. That Jesus was a great Saviour.

Christ is thy peace; not thy duties or thy tears. Thou mayest oppose Christ by duties as well as by sins. Look at Christ. Stand with all thy weight upon His righteousness. Take heed of having one foot on thine own righteousness, and the other on Christ's.

If our sins interposed hide Christ sometimes from us, it is as when the sun is eclipsed, when we are deprived of light, not the sun. A blind man knows not that it is light at noonday but by report, but to those that have eyes light is seen by itself.—*Archbishop Leighton.*

The heart determines the gravitation of a man. If you would have your interest strongly centred in the work of God, put your heart there. In order to put your heart there, put your wealth there. "For where the treasure, there will the heart be also." Who ever knew a miser to forget where he buried his gold?

God makes crosses of great variety; He makes some of iron and lead, that look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some He makes of gold and precious stones, that dazzle the eye, and excite the envy of spectators, but in reality are as well able to crucify as those which are so much needed.—*Fenelon.*

Science and Art.

D. R. Knight will contribute to the Salon *La Noce qui Passe.* A couple of peasant girls who have been cutting grass stand in the foreground of a field watching a wedding procession which is passing in the middle distance.

The 100 ton Armstrong breechloader fired its proof rounds with perfect success at the recent trials at La Spezia, the Italian naval port. The highest charge fired was 776 pounds, with a projectile weighing 2,000 pounds. The muzzle velocity of the shot was 1,834 feet to the second, or a total energy of 46,600 tons.

Lumber is now being manufactured from straw, the standard size being thirty-two inches in width, twelve feet in length, and the thickness the same as the average of surfaced boards. One ton of any kind of straw will yield 1,000 feet of boards that may be handled as ordinary ones. This lumber can be produced and sold in competition with wide walnut at about one-half the price of the latter.

Eight out of thirty cases of Babylonian antiquities recently forwarded to the British Museum have just been opened and examined. Their contents consist chiefly of tablets, in most cases broken, and relating generally to trade and to property in land, slaves, etc. Others relate chiefly to the King Nebuchadnezzar, and serve to confirm the Biblical impression of him as a great King. A number of figures and statuettes are also contained in the cases, and from them it would seem that the type of beauty of Babylon, as in Central Africa at the present day, was decidedly inclined to embonpoint. A number of silver articles are defaced, as though intended for consignment to the melting pot, but for some reason or other they never reached it.

The supply of hard and decorative timber for mechanical and artistic purposes will in the near future, it is thought, be largely obtained from Brazil, where the sources of these choice and valuable materials are known to be well nigh inexhaustible. It is stated that within an area of half a square mile Agassiz counted 117 different kinds of wood, many of them admirably fitted by their hardness, tints, and beautiful grains, for the finest cabinet work. One of these, familiarly known as tortoise shell wood, and believed to be the most precious wood in the world, is found in large quantities along the tributaries of the upper Amazon where the water can be easily used as a motive power.

A national exhibition of railway appliances is to be held in the Exposition Buildings at Chicago from May 31 to July 7, 1883. Railway tracks will be laid the entire length of the main building for the accommodation of cars and locomotives and for use in making tests of railway appliances. A series of scientific and practicable tests, to be made by well-known scientists and carefully-selected committees, extending to every article and every description of railway material susceptible of a trustworthy test, will constitute one of the most interesting as well as most valuable features of the exhibition. An official record of these tests and of every exhibit, including a list of the prizes awarded, will be published. The list of Exposition Commissioners includes a large number of the best known railroad men in the country.

Personal.

Rev. Dr. Stork of the Theological Seminary at Gettysburg, has gone South in quest of health.

Mr. John B. Gough is in his sixty-fifth year. It is estimated that he has traveled 448,000 miles, and delivered 8,480 lectures to no less than 8,500,000 persons.

It is stated that the new Archbishop of Canterbury has accepted the offer of the presidency of the Church of England Temperance Society, —an office which the late Archbishop Tait also held.

Rev. James Kennedy, D. D., of Chambersburg, Pa., who has been blind for twenty-six years, preaches constantly, is an indefatigable student, and is now preparing a commentary on the prophecy of Habakkuk.

Ex-Governor Morgan made the following charitable bequests in his will: Association for the Relief of Respectable Aged Indigent Females, $25,000; Woman's Hospital, $25,000; New York Mission and Tract Society, $25,000; Board of Foreign Missions of the Presbyterian Church of the United States, $100,000; Fund to supplement the salaries of clergymen engaged in Home Missionary Work, $50,000; Home for Incurables, $5,000; Children's Aid Society, $5,000; House of Rest for Consumptives, $5,000; Society for the Relief of the Widows and Small Children, $5,000; Society for Relief of Sick Poor, $5,000; Manhattan Eye and Ear Hospital, $50,000; Union Theological Seminary, $200,000; Presbyterian Hospital, $50,000; Williams College, Williamstown, Mass., (subject to payments of about $88,000 already made), $100,000; Society for the Relief of Ruptured and Crippled, $20,000; Association for Improving the Condition of the Poor, $25,000. Total, $795,000.

Items of Interest.

Denmark is decreasing her drinking-places by stringent legislation.

The New York *Tribune* asserts that, at least, "Eighteen hundred millions is the annual liquor bill of the United States!"

There are over twenty "teetotal" mayors in England; while Scotland, with a population one-seventh that of England, has eighteen provosts (mayors) who are total abstainers.

Governor Bate, of Tennessee, recommends the appointment of a competent colored man as assistant superintendent of public instruction for the State, his duties to be confined to the colored race.

The New Testament in Greek has been published in 105 editions, besides 69 editions of separate parts of it. The fact proves a wide and continued interest in the study of the original of that sacred Book.

"License" or "No license" was one of the issues voted upon at the recent election in Clarke county, Va. "No license" won by 24 votes; and, as a consequence, no licenses will be granted in Clarke county after May 1. The prohibition covers two years.

It is a fact got generally known that Alaska has one of the largest rivers in the world. The Yukon is navigable for 1,500 miles, and so wide along its lower course that one bank cannot be seen from the other. The distance across its five mouths and intervening deltas is seventy miles.

During the last thirty years the Children's Aid Society of New York has taken out from that city into better homes about sixty-seven thousand children. In the majority of cases the children, who would otherwise have grown up into pauperism and crime, have become good and useful members of society.

In the ten years ending with 1880, there was given by private benevolence for the cause of education in this country the noble sum of $61,374,028. If the recent munificent gifts of Messrs. Tulane, Slater, Seney, Amasa Stone, Gov. Brown, and others were added, it would raise the total of such gifts in the last twelve years to at least $70,000,000.

The saloon license question is occasioning considerable excitement throughout Iowa. Council Bluffs proposes to exact a fee of $500, Waterloo is wavering betwen $300 and $500, Ottumwa and Charlton have already fixed upon $1,000, Fort Dodge charges $500, and the number of saloons has been cut down from twenty-three to five; Humboldt has a few saloons at $500 each, Jefferson has only two, and charges them $1,000 each; Creston has eight, with the highest fee of all, $1,500; and Boone expects to limit her saloons to five.

Scarlatina surpasses diphtheria in its ravages in Russia. In 1882, there were 1,323 deaths from the former and 1,146 from the latter in St. Petersburg, and during five years there have been 156,027 fatal cases out of 463,018 persons attacked by these two diseases in the Empire. The *Golos* remarks that no war has ever been so disastrous, and that, considering the large proportion of young people among the victims, it is really the future of the country that is in question. The great difficulty is the lack of competent physicians.

The recent explosion of a gunpowder factory at Berkeley, Cal., developed a hero. Frank Roller saw the shower of sparks set fire to a tarpaulin on the deck of a schooner lying at a wharf. He knew that fifty tons of the explosive was aboard the vessel. The crew were aware of it, too, and they scampered away as fast as possible. But Roller leaped through the window of his house, ran to the perilous craft, and extinguished the flames by throwing on water with a bucket. If the fire had reached the cargo, the town and everybody in it would have been destroyed.

A righteous judgment, which is the more satisfactory from the fact that it is surprising, was rendered a few days ago in Virginia. Just before Christmas a young man named James Lucas procured several gallons of whisky in the town of Covington for the avowed purpose of celebrating the coming holiday with a regal debauch. When the day came he proceeded to carry out the programme to the letter. While he and several companions were guzzling the whisky, a boy of twelve years fell into their clutches, affording them the means of having more "fun." They bribed him to drink, Lucas administering the whiskey and holding him up while he gulped down the last of three pints. The boy then sank to the floor, and no physician being within call, soon expired. Lucas has just been convicted of murder in the second degree and sentenced to nine years at hard labor in the State Penitentiary.

There are now about 25,000 students in the German universities. Most of these students devote themselves to what in German universities is called philosophy, which includes natural history, the languages, and the exact sciences. Next to this the heaviest increase has occurred in the number of the law students, the Prussian universities alone having 2,558 candidates for the honors of the bench and bar. The only marked decrease has occurred in the number of students devoted to Catholic theology, while Protestant theology attracts very many students, especially when taught by evangelical professors. Bonn has 87 professors, over 1,000 students, and the whole university budget is less than $250,000, of which about one-half goes for salaries. Indeed, German universities seem to care for endowments less than for eminent men in the professors' chairs. The salaries of all German university professors mentioned—about 725—amount to less than $750 000 a year. And yet the most eminent scholars of Germany are willing to serve as university professors.

Books and Periodicals.

LIVES OF ILLUSTRIOUS SHOEMAKERS, by William Edward Winks. Paper. Pp. 287. Price 25 cents.

This is No. 4 of the Standard Library, Second Series, issued fortnightly by Funk & Wagnalls, 10 and 12 Dey street, New York. It is amusing and instructive giving a large number of sketches. It has nine illustrations.

OUR LITTLE ONES AND THE NURSERY, for March, has come to hand with its usual amount of interesting and instructive reading and beautiful pictures for the "little ones." Parents would find it just the thing to put into the hands of their smaller children. Published by Russell Publishing Company, 36 Bromfield St., Boston, Mass. Price, $1.50 per year.

The next number of the NORTH AMERICAN REVIEW will contain an article by a prominent Canadian, giving the reasons for the growing feeling in the Dominion in favor of annexation to the United States.

LITTELL'S LIVING AGE. The numbers of the LIVING AGE for the weeks ending March 3 and 10, contain The Brothers Henry and Thomas Erskine, Westminster; The Primacy of Archbishop Tait, British Quarterly; A Farewell Appearance, Longman's; Dr. John Brown of Edinburgh, and Churchyard Poetry, Macmillan; Mr. Gladstone's Schooldays, Temple Bar; In Alsace, Mr. Gladstone at Hawarden, and The First of the White Month, Leisure Hour; Some Curious Commissions, All the Year Round; The Humors of Examinations, and A Reminiscence of Sir Walter Scott, Chambers; with the conclusion of "A Singular Case" and instalments of "For Himself Alone," and "No New Thing," and the usual amount of poetry. A new volume began with the first number of January.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Obituaries.

Mrs. Mary Susan, wife of Rev. John S. Wagner, died at Williamsport, on the 25th of February, and was buried at Stoystown, Somerset county, Pa., the home of her parents and the place they had left but six weeks before, to take charge of the New English Mission of the Reformed Church at the former place.

For more than eight years she had been the organist of the Stoystown congregation. In the spring of 1880 she was baptized and confirmed by him to whom she was married one year later, and now in less than two years after this last happy event she has been called to her rest.

She was a willing and faithful laborer in the Church, through which she made many warm friends, as was shown by the large and deeply-affected congregation attending her funeral. The services were conducted by the Revs. H. King, W. H. Bates, W. A. Gring, M. H. Dieffenderfer, and C. U. Heilman. There being no settled pastor the latter, who had also performed the marriage ceremony, delivered the discourse. There were also present Revs. Baumgardner, McGrew and Haverstick of sister denominations.

During her short stay in the new field of labor she had already made many friends, and loved her home, and could she have been spared would have been a willing and useful worker. Thus early in the day of her life she has been called to rest, and her husband must, unaided, continue his labor for the Master. How dark were this picture were it not for the light of the declaration, "Precious in the sight of the Lord is the death of his saints." C. U. H.

DIED.—Of diphtheria, on Jan. 27th, James G., and on Jan. 28th, Louis B., only children of Rev. Louis F. and Ella B. Zinkhan, of Baltimore.

DIED.—In Philadelphia, on the 5th instant, Mrs. Mary Allison, relict of Charles Allison, aged 60 years.

DIED.—Near Tom's Brook, Shenadoah county, Va., on the 18th inst., Mr. Ellis Bauserman, aged 59 years, 10 months and 29 days.

Thus an honest man, a man of tried integrity, one strictly reliable and a Christian has passed away.

Mr. Bauserman died from a disease that did not confine him to his bed for any length of time. He in truth was confined to his room and bed only a few days. His disease was of such a nature as gradually to undermine his constitution, waste away his physical vigor and strength, and gradually and surely bring him down to the grave.

He was a very consistent member of the Reformed Church. He loved his church, was ever interested in her welfare, and was always ready and willing to do all in his power to promote and advance her interest and prosperity.

He was a Christian. He evidenced his Christian character not by professions merely, not in the way of outward demonstration and show, not by loud talk of his zeal for God and love to Him and His cause, but in quietly and humbly walking with God, by a consistent walk, by ruling well his own household, and by bringing up his children in the nurture and admonition of the Lord.

He was respected by all his neighbors. They were won by the mildness, the modesty, the truthfulness and integrity of the man—all who knew him esteemed him for his excellent and sterling qualities. He sleeps quietly and peacefully, and will continue to sleep until the trump of the archangel shall sound, waking him up out of the lonely sleep of death.

DIED.—On Feb. 16, 1883, near Hunker's Station, Westmoreland county, Pa., Mrs. Elizabeth Fox, relict of Jacob Fox, aged 86 years, 7 months and 26 days.

Grandmother Fox was a faithful, devoted member of the Reformed Church for about 65 years. She delighted in the services of the sanctuary, and as long as strength permitted was always in her place. Nothing seemed to give her more pleasure than to see her children and grandchildren unite with the church and live godly consistent lives.

She was a widow for 33 years, and made her home with her son Isaac up to the time of his death, about a year ago. She thought it couldn't be that he should be taken first. She continued to live on the old farm with her daughter-in-law and grandchildren, after the death of her son, and though most kindly treated by all, she was yet anxious to be transferred to her heavenly home, and waited patiently for her appointed time to come. She was sick but a short time, and never seemed to have a doubt or a fear in regard to her eternal future. Thus she passed away in the triumphs of Christian faith!

She was the mother of eight children, forty-three grandchildren, and forty-six great-grandchildren—ninety-seven in all. Well and faithfully did she do her part in life. She died as she lived, highly respected and loved by all who knew her. J. W. L.

DIED.—Near Martinsburgh, Bristol county, Pa., Feb. 16th, Mary Melvina, aged 5 years, 2 months and 17 days; Feb. 24th, Maria Magdalena, aged 1 year, 11 months and 8 days: children of Henry S. and Maria Daubenspeck.

Their bodies were laid away side by side in their little narrow chambers, only one week apart. They died very suddenly of what is supposed to have been spotted fever. But a few moments' warning had been given to these parents that death for the first time should enter into their family, and take from them their lovely daughters. Though bereft of them here, they are safe in the upper fold. Thus again has the Lord reminded us of the shortness and vanity of life.

On account of the pastor's illness the funeral services of the former were conducted by Rev. C. A. Limberg, of Butler, Pa., and the latter by Rev. D. Decker, pastor of the Presbyterian Church. J. W. A.

DIED.—In Mercersburg, Pa., Dec. 6th, 1882, Mrs. Johanna Smith, aged 75 years and 4 days Also in the same place, Dec. 8th, 1882, Mrs. Elizabeth Cushwa, aged 76 years, 9 months and 18 days.

Though not at home when these dear ones departed this life, and though properly no longer their pastor, yet, having enjoyed their esteem and confidence so many years, even unto the end of their lives, we will bring an humble wreath of love and lay it on the fresh grave of each.

Mrs. Smith was connected with a family well known in the Church. Rev. Dr. J. H. Good and Prof. R. Good, of Tiffin, Ohio, are brothers. Her name, Johanna Good, appears first on the Church Book, in a communion record, dated May 31st, 1840. Accordingly she has been a communicant member of the congregation at Mercersburg for many years. She was a good and faithful member: so punctual in her attendance, so regularly present at the table of the Lord, and so deeply interested in all that pertained to the prosperity of the congregation.

Mrs. Smith departed this life suddenly. She had been in her usual health when taken with an attack of heart disease; her spirit, evidently in a few moments, entered into rest. Such having been the character of her death, she could not leave any departing words with her friends. She could not give her views of approaching death and express her hopes of heaven. Nor was this necessary. Her long continued membership, and her humble and consistent life speak more eloquently of hope and joy beyond the grave than the most solemn death-bed utterances could. She lived the life of a Christian, and proved her faith by her works; and they that do such things declare plainly that they seek a country—she looked for a city that hath foundations whose builder and maker is God.

We sorrow as those who have hope, as those who believed that Jesus died and rose again, and that all who sleep in Jesus will God bring with Him. "I am he that liveth, and was dead: and behold, I am alive forevermore, Amen: and have the keys of hell and of death."

Mother Cushwa was received into the communion of the Reformed Church, of Mercersburg, at an advanced age, April 4th, 1868, by baptism. She had been for some time before a regular attendant upon the means of grace; and having become fully persuaded in her own mind of the sacredness and the power of the Christian religion, she gave herself unreservedly to the Lord in an everlasting covenant never to be broken. In this she stood firm unto the end, and ever adorned her profession by an humble and holy life. The worship of God afforded her great satisfaction and comfort, and she was always present, not only at the regular Lord's day services, but also at the services of all festival and communion occasions, unless prevented by sickness. By her exemplary life and quiet influence others were drawn to the Lord and added to the Church; and by it, she being dead, yet speaketh.

During the summer her health began to fail and the infirmities of age to approach her, yet she patiently submitted to the will of the Lord. And as her illness manifestly increased and the hope of recovery daily vanished more and more, she continued still the same in humble trust, and patient waiting for the Lord's coming. She seemed wholly reconciled to the will of the Lord, and calmly bore all her afflictions without a murmuring word. All was right. The Lord doth all things well. She had no fear of death, but ever looked beyond where she expected to meet dear ones who had left before and enter the permanent mansions which God has prepared for His people. Long may be remembered, by the congregation and friends, her humble life and her blessed example, and continue to draw others to the Lord that He may evermore add to the Church such as should be saved. I. G. B.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., from November 20, 1882, to February 19, 1883, inclusive:

Rev S R Bridenbaugh, cont'd by Little Cornplanters of Ref S S, Berlin, Pa,	$ 5 00
Rev F F Bahner, pastor Reformed Ch, Waynesboro, Franklin county, Pa,	10 00
Rev John F Winters, cont'd by Auburn cong, Auburn, Ind,	5 75
S S First Ref Ch, Philadelphia, William Adolph, Treasurer,	7 02
Rev J Dotterer, Merwin, Pa, from Mrs Muffley,	2 00
James Ward, Treas, McConnellstown, Pa, Ref Ch,	5 00
Rev Charles G Fisher, from J Kennedy, Madison, Cal,	10 00
Rev John W Pontius, from St Mark's S S Cornplanters, Zion's charge, East Fairfield, Crawford county, Pa,	10 60
Rev S R Bridenbaugh, Berlin, Pa, additional from the Little Cornplanters of his S S,	1 00
H J Myers, Treas, Gettysburg Classis, contributed per Rev Heller, viz: J F Lower, 2 00, St John's cong, 6 48, Anna Dietrick, 1 25, Rose Witmer, 1 25, Bender's Ch, Conewago chge, 11 26.	22 24
Rev A K Kline, Elderton, Pa, con viz: St Thomas' Miss Soc, 10 00, St Paul's Miss Soc, Plum Creek charge, 10 00.	20 00
Rev T A Huber, Broadheadville, Pa, cont'd by children of Broadheadville cong, being proceeds of corn planted by them for benefit of missions,	20 00
Rev T S Johnston, D D, Treas Lebanon Classis, con by Anville chg, Rev J E Heister, D D,	25 00
L Kell, Treas Landisburg charge, Pa, 47 39, of which 20 65 is from St Peter's cong,	47 39
S W Furnee, Treas St Luke's Ref Ch Miss and Aid Soc of Kittanning, Pa,	10 00
Rev Thos S Land, Strawberry Ridge S S, Turbottsville, Pa,	21 00
Rev S G Wagner, D D, cont'd by a lady member of St John's Ref Ch, Allentown, annual contribution,	33 00
Rev John B Rust, Waynesburgh, con by Mary Kugler, near Mineral Point, Tuscarawas county, O (upwards of 80 years of age),	25 00
Reuben Musselman, Overton, Bradford county, Pa,	2 25
Emmanuel Ref Miss Soc, Manordale, Westmoreland county, Pa, Rev J T Snyder,	10 60
Rev U H Heilman, Treas Carlisle Classis, received from G S McKee, Esq, Newberry chge, Rev J M Meckley, pastor,	15 00
Rev H I Stern, from S S of Salem Ref Ch, Cincinnati,	15 00
Rev W R Hoffard, Miss Soc; S Whitehall, Pa,	15 00
First German Ref Ch and S S, Akron, O, per Rev J Dahlman, pastor,	15 00
Rev G W Williard, D D, Christmas offering of his wife, Mrs E J Williard,	10 00
J Curtis Hildebrand, con by S S class, E Berlin, Pa,	3 50
Rev J A Hoffheins, Martinsburg, W Virginia, con viz: Ref Ch, Martinsburg, 5 00, and S S, 35 86 (20 00 for mission chapel and 20 86 for general fund),	40 86
S S Apple, M D, Easton, Pa, for one certificate,	25
Rev T S Johnston, D D, Treas Lebanon Classis, con by Mrs John W Glessinger,	10 00
Also from Dr Johnston, from Rev J A Worden, con by Newton Union S S, Bangor, Pa, Joseph Howell, Supt,	1 72
T C Rudy, Middletown, Md, Treas St Paul's Miss Soc,	16 36
Rev J C Ochsner, Norwood, Minn, from S S,	2 00
Rev J H Klein, pastor, thank offering of George Ricker, of Ref Ch of Galion, O,	10 00
Anonymous friend of missions, New Knoxville, O,	5 00
Rev Isaac M Motter, Waynesboro, Pa, from Harbaugh Miss Aid Society, St Paul's Ref Ch,	10 00
Mrs Matilda Chidsey, Easton, Pa, from her infant S S class, designed as a Christmas present to Mr Gring's children,	3 50
Rev S M Hench, Walkersville, Md, Christmas offering, Glade S S,	12 00
Rev T S Johnston, D D, Treas Lebanon Classis, from St John's Reformed Ch, Reading,	17 30
Elder F C Hoover, Blue Bell, Pa, S S offering,	5 00
Rev Dr W Sick, Springfield Corner P O, Dane county, Wis, collected in his church,	11 04
Rev D W Gerhard, N Holland, Pa, collections in S S, viz: Zeltenreichs, 1 04, N Holland, 4 95, Salem, 9 08.	15 07
Rev H Leisse, Orwigsburg chge, Pa,	25 00
Rev Thos S Johnston, D D, Treas Leb Classis, from St Paul's Memorial Ref Ch, Reading, Rev Dr Bausman, pastor,	35 00
A member of East Homer cong, Rev A Gonser's chg, per R A Andrews, Lodi, Ohio,	5 00
Rev J A Hoffheins, Martinsburg, W Va, from a member of his cong,	2 50
Rev John B Rust, Waynesburgh, Ohio, con of S S children of Salem Ref Ch, Mapleton, O,	25 00
E E R, Allentown, Pa,	1 00
Rev W H H Snyder, Ref Ch, Harrisb'g	33 00
Rev J O Miller, D D, from infant S S of Ref Ch, York,	5 00
Rev Wilson D Donat, Berwick chg, Pa,	7 00
John Keiper, Treas Miss Soc, First Ref Ch, Phila,	10 00
Rev F C Yost, from S S of Thornville chge, O, viz: St Paul's, 6 25, Salem, 1 56, Thornville, 11 19.	19 00
Rev E R Eschbach, D D, from S S of Ref Ch of Frederick, Md,	21 28
Rev C Keller, Emanuel Ch, Phila, S S collection, 2 00, Mr Erdrich, 2 00, Mr L Rein, 1 00.	5 00
Rev A H Kremer, D D, con S S Ref Ch, Carlisle, Pa, 24 00, Mrs J C Paul, 1 00.	25 00
Rev F C Bauman, from S S and Ch, Zwingle, Dubuque county, Iowa,	10 00
Rev S R Bridenbaugh, Berlin, Pa, con viz: Frostburg chge, Rev J Ruhl, pastor, 13 50, Will's Creek chg, Rev S T Wagner, pastor, 8 60; Centreville chge, Rev W W Deatrick, pastor, 4 64.	26 74
Rev T C Martin, from a member of Emanuel's Ch, Franklin, Wis,	2 00
Rev D E Schoedler, Friedensburg, S S, Pa,	2 00
Elder W H Seibert, from S S Miller, Tr Maryland Classis, con by S S of Ch Incarnation, Emmittsburg, Md,	11 00
Benj Kuhns, Dayton, O, donated to pay cost of school building purchased by Rev A D Gring,	90 00
Rev Thos S Johnston, D D, Tr Lebanon Classis, con of Henry Moyer, Schwarzwald Ch, pastor Rev A S Leinbach,	2 00
Rev Geo S Sorber, Vincent, Chester Co, Pa, from S S First Ref Ch Coventry, 8 00, and infant school, 2 00.	10 00
Rev Cal U Heilman, Christmas S S offering, Elk Lick, Pa,	19 12
Rev P Ruhl, Prospect, O,	5 00
Rev C H Herbst, from Limerick, Pa, St James cong,	20 10
Rev T F Hoffmeier, received by him of Lowson Alexander, Treas For Miss, Ref Ch, Middletown, Md,	18 00
Rev S G Wagner, D D, from S S St John's Ref Ch, Allentown,	24 34
Rev T S Johnston, D D, Treas Lebanon Classis, from Second Ref Ch, Reading, Rev D McCauley, pastor,	50 00
Rev Moritz Noll, from Miss Soc Sion's Ref Ch, Ragersville, O,	11 00
Rev T S Johnston, D D, Treas Lebanon Classis, from First Ref Ch, Reading, Pas, Mosser,	50 00
	$1,096 53

RUDOLPH F. KELKER,
Treasurer of Foreign Missions of the Reformed Church in the U. S.
HARRISBURG, PA., Feb. 19, 1883.

For Benefit of Reformed Church Publication Board.

Received from Salem congregation, Clover Creek charge, per Rev F A Rupley, pastor, coll, $10 00. CHAS. G. FISHER, Treas. R. C. P. B.
March 8, 1883.

Bethany Orphans' Home.

Received from Miss Alice Nevin, Lancaster, Pa, $5 00. WM. D. GROSS, Treas.

Religious Intelligence.

At Home.

A Reformed Dutch Church is to be built at Asbury Park the coming season.

St. John's Protestant Episcopal Church in Hampton, Va., will celebrate its 225th anniversary at Easter.

The *Presbytery of Los Angeles*, California, has decided to establish a female seminary on the basis of Vassar College, to cost about $200,000.

The consecration of the Rev. Dr. Hugh Miller Thompson, Assistant Bishop-elect of the Diocese of Mississippi, took place in Trinity Church, in New Orleans, on Saturday, Feb. 24th.

A deputation from the McAll Mission in Paris, France, has arrived in this country. The Society has auxiliaries in the city and other places, and much interest is excited in the work.

Rev. Isaac L. N. Nicholson, D. D., of St. Mark's Church in this city, was elected Bishop of Indiana, by the Episcopal Convention at Indianapolis, on the 7th inst. The office has been made vacant by the death of Bishop Talbot.

According to recent statistics, Connecticut is the only State in the Union in which every original town had a Congregational Church. In not one of these towns has the Congregational Church become extinct.

Bishop Whipple, on a recent visitation to the Indian department of his missionary diocese, administered the communion to 247 Chippewa Indians. Fifteen years ago, it is said, there was scarcely one communicant. There are eight churches in the Chippewa Mission, and one new building.

The Congregational Clerical Union, consisting of more than fifty Congregational ministers of New York and vicinity, has unanimously adopted resolutions "protesting against the unutterable outrage of the proposed exhibition of the Passion Play," and approving Mayor Edson's course concerning it.

There are now five Welsh Congregational churches in East Tennessee, a new one having been organized January 28, in Rock Creek, twelve of the members coming by letter from the church in Soddy, which is receiving new members at each communion. A Welsh Congregational Association will soon be formed in this part of the State.

Ten colleges and Phillips Andover Academy had representatives at the conference of college Christian Associations at New Haven, Conn., Feb. 17, there being 29 delegates present. Encouraging reports were received from nearly all the schools, Tufts reporting for Amherst and Pierson for Williams. Of the 250 students at Williams 147 are Christians, and 150 are Christians out of the 270 students at Brown.

At the annual meeting of the Broadway Congregational Church, Norwich, Connecticut, an advance step was taken in the formal recognition of the relation of the church to the Sunday-school. A resolution was unanimously passed recognizing the Sunday-schools of the Church as a part of the church organization, and authorizing the payment of their expenses from the church funds. The resolution also provided for the election of the superintendents by the Church at its annual meeting, and making them *ex officio* members of the standing committee.

At the meeting of the Presbyterian Ministers' Asssociation of Philadelphia on Monday morning last, President Cattell, of Lafayette College, read a very interesting paper on the Reformed Church of Bohemia. Dr. Cattell was a delegate from the Presbyterian Alliance to the Convention of the Reformed Churches in 1881, and was present on October 13th, 1881, when the Centennial Anniversary of an edict of toleration, issued by the Emperor Joseph in 1881, was celebrated at Prague, where he was warmly received by the Bohemian brethren. Dr. Cattell made a very effective plea for this ancient Church, which has passed through the fires of persecution, and now needs the sympathy and aid of Christians everywhere. —*Presbyterian.*

At a Sunday-school institute of the Protestant Episcopal Church recently held in Philadelphia, one of the speakers drew attention to the small number of men, as compared with women, who attended church; and suggested as a remedy for this evil the wider institution of Bible classes. "To induce men," said the speaker, "to attend such a class, much tact is necessary. They must not be questioned like children. Let them read the Bible in concert, and let such as choose give parallel passages illustrating Scripture by Scripture. The teacher must have full love for the work. Visiting at the homes of the men is a valuable aid, for it not only enables the teacher to learn their character, but manifests interest in their welfare. Thoroughness of preparation is requisite. Before meeting the class, the teacher must have thoroughly studied the lesson, and mastered it in all its details. It has been found that the hearty singing of hymns is also a great help in this work. But, after all, the principal object ever to be kept in view is the study of God's Word. While no pains should be spared to induce the men to take a personal interest in each other, and in the success of the work itself, the Bible class should not be permitted to degenerate into a club." It was stated that many of the most active members in the speaker's parish had been brought into the church through these Bible classes for men.—*S. S. Times.*

Abroad.

Of the 2,121 ministers in England and Wales, 583 are without charge.

There are twelve Presbyterian churches with 2,000 members and a Presbyterian theological seminary in Tokio, Japan.

An important Conference of Presbyterians has recently been held in London, England, to discuss the question of a revision of the Westminster Confession of Faith.

The English Congregational Union reports in the United Kingdom, 3,555 churches and 858 preachers. Twenty-two new churches were formed last year; 94 new ministers settled; 61 ministers removed by death.

At the funeral of Gambetta, in Paris, Miss de Broen had prepared and distributed 68,000 copies of a "souvenir" addressed to the citizens of Paris, "Freethinkers, Catholics, or Protestants." It contained passages of God's Word of consolation to the afflicted and of pardon to the penitent. The copies were eagerly received and generally carefully kept.

At the great Mohammedan Missionary University at Cairo in Egypt, there are at this date 10,000 students under training, ready to go to any part of the world to teach the doctrines of Islam. Missionaries meet these Moslem priests, not in Turkey alone, which is the centre of their power, but also in Persia, India, and China, and in the heart of Africa.

Pope Leo XIII. has decided to found a library for the use of Romanist scientific institutes, and particularly for the Pontifical Academy of the Lincei. It is to be installed in the Altemps Palace. With this purpose several private collections have been acquired, among them that of Prof. Feliciani, containing rich collections of works on surgery. This was purchased at a cost of 25,000 francs.

General Booth has just published a year-book, of which the following is an extract: "During the year 1882, 609 of our soldiers [the Salvation Army] to our knowledge, have been knocked down, kicked, or otherwise brutally assaulted, 251 being women, and 23 children under fifteen. No less than 56 of the buildings used by us have been attacked, nearly all of the windows being broken in many cases, and in many others even more serious damage being done. Meetings have sometimes been broken up by stones crashing through window or roof."

The Pope has addressed a letter to the Spanish prelacy in which he laments that the authority of bishops is not fittingly recognized in all cases. Their decisions are sometimes either received with impatience or controverted. He goes on to state the main purpose of the letter, which is that politics and religion ought not to be entirely divorced, as some contend, nor ought the Church to be identified with a single party. Men ought to be able to differ on political matters, and yet agree on questions concerning the Church.

The London correspondent of the *Manchester Guardian*, referring to the proposed Roman Catholic Cathedral in Westminster, says Sir Tatton Sykes has offered to contribute £100,000 towards the building, and it is likely that subscriptions will be asked, and subscription lists for small as well as large subscribers will be opened throughout England, as well as in certain parts of the Continent. It is calculated that from first to last the proposed cathedral will cost over £250,000.

The election of Dr. Benson, Archbishop-designate, to the Primacy of All England, took place in Canterbury cathedral on Monday, January 29th. Citations having been duly posted in the stalls of the cathedral prebends, the Dean of Canterbury, the Bishop Suffragan of Dover, Archdeacon Harris, and Canons Thomas, Holland, and Freemantle, proceeded to the treasury on the tolling of a bell. A procession was formed—headed by two of the vergers, carrying their wands—and moved to the chapter-house, where a chapter was opened. The *congé d' élire* was first read by one of the proctors. The letters recommendatory from the Crown were presented, and bore the signature of the Queen. The monitions to the dean and chapter were next read, and on calling the names only Canon Rawlinson was absent. The election proper was then held, each member of the chapter recording his vote. An announcement by the dean that Dr. Edward White Benson had been unanimously appointed followed, and a peal of bells was rung to proclaim the election.

The worst features about dangerous soaps is the damage done before their injurious effects are detected. The injury done to clothing by the use of poor soap is often greater than the actual wear. Professor Cornwall, of Princeton College, says, the Ivory Soap is pure. His statement should be sufficient guarantee for you to have only the Ivory Soap used in your family.

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TIME TABLE.—NOVEMBER 6th, 1882.

Stations.	N. O. Exp.	Acc'm	Soth'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
UP TRAINS.	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	5 35
" Philadelphia	11 20	4 30	8 10	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg	3 25	7 35	11 25	3 15	6 30	8 55
" Mechanicsb'g	3 48	8 04	11 46	3 41	7 00	9 25
" Carlisle	4 10	8 30	12 06	4 05	7 26	9 54
" Newville	4 33	8 55	12 27	4 30	.....	10 24
" Shippensburg	4 54	9 20	12 45	4 53	.....	10 49
Ar. Chambersb'g	5 17	9 45	1 05	5 19	.....	11 10
Lv. Chambersb'g	5 20	9 50	1 08	5 23	.....	P. M.
" Greencastle	5 42	10 14	1 28	5 47	.....	
Ar. Hagerstown	6 05	10 40	1 50	6 15	.....	A. M.
Lv. Hagerstown	A. M.	10 45	2 00	6 20	.....	6 05
Ar. Martinsburg	DAILY	11 35	3 40	7 10	.....	6 45
		A. M.	P. M.	P. M.		A. M.

* On Saturdays this train will leave Harrisburg at 5 30 P. M.

Stations.	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Phila. Exp.	Mail Exp.	N. Y. Exp.
DOWN TRAINS		P. M.	A. M.	A. M.	P. M.	
Lv. Martinsburg	.....	7 30	7 00	.....	3 00	DAILY
Ar. Hagerstown	.....	8 20	7 50	.....	3 48	P. M.
Lv. Hagerstown	.....	P. M.	7 55	11 50	3 55	9 05
" Greencastle	.....	.....	8 23	12 17	4 23	9 26
Ar. Chambersb'g	A. M.	.....	8 50	12 40	4 50	9 46
Lv. Chambersb'g	4 30	Carl.	8 55	12 45	4 55	9 47
" Shippensburg	4 55	Acc'n	9 19	1 10	5 21	10 07
" Newville	5 18	A. M.	9 42	1 33	5 47	10 27
" Carlisle	5 42	7 30	10 08	2 00	6 15	10 47
" Mechanicsb'g	6 06	7 57	10 33	2 23	6 45	11 07
Ar. Harrisburg	6 35	8 30	11 00	2 55	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 20	7 35		2 55
" Baltimore	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 30	5 15	Lve..... Chambersburg ..... Arr		8 45	4 40
9 55	5 30	" ..... Marion	"	8 30	4 15
11 20	6 12	" ..... Mercersburg	"	7 45	2 55
12 00	6 35	" ..... Loudon	"	7 20	2 15
12 15	6 45	Arr..... Richmond	"	7 10	2 00
P. M.	P. M.			A. M.	P. M.

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General News.

Home.

The levees of the Mississippi river were endangered by floods and gales last week.

Mr. Isaac Waterman, a well known merchant in this city died on Sunday in the 80th year of his age.

Senator Don Cameron is ill, and will be taken South to recuperate his health prior to a surgical operation.

John Richard Green, author of the *History of the English People*, and other works, died at Mentone last week.

Rev. Henry Augustus Smith, D. D., late pastor of the Northminister Presbyterian Church, West Phila., died on the 7th inst.

The house at Seventh and Market streets, in which the Declaration of Independence was written, has just been demolished.

The steamer Navarre foundered in a gale between Copenhagen and Leith on the 8th inst., and sixty-five persons were drowned.

Daniel Hemminger was blown to pieces and his brother fatally injured while trying to thaw out a can of dynamite near Pittsburg on the 9th inst.

A scow used as a ferry boat at Jersey City, was capsized on Friday last, and thirty people were thrown into the water. Several lives were lost.

Nathaniel Thayer, the Boston capitalist who built Thayer Hall and was in other ways the patron of Harvard College, died on the 7th inst.

Dr. Edmund Culbertson, a well known and much respected citizen of Chambersburg, died suddenly at his home on the 4th inst., in the 72d year of his age.

Uriah Moyer, the murderer of Gretchen Kintzler, was executed at Middleburg, Pa., on the 7th inst. Rev. L. C. Edmunds was the spiritual counsel of the condemned man.

The Canadian Courts have decided that Phipps, whose misapplication of the Alms House funds in Philadelphia is so notorious, must be given up to the proper authorities here.

Catharine Metzgar, a German servant girl, attempted to murder Mrs. May by whom she was employed on Friday. In the frenzy she crushed the skull of a baby of the unfortunate woman. The girl seemed to be infatuated with the idea that she was called to do it.

On the night of the 7th inst., the dwelling of Simon Cronise, a well-known farmer in the vicinity of New Market, Frederick county, Md., took fire. The mother threw the little children from the upper story into the arms of the father —all except one. In her heroic effort to save that one, she, with the child, perished in the flames.

Foreign.

Important arrests of Nihilists have taken place in Moscow.———The "Black Hand" Society of Spain have threatened to poison the water of Xerez.———It is said that the English government will be able to implicate several Irish members of Parliament with the late murder conspiracy.———A riotous meeting of the Socialists was held in Paris on the 9th inst. The crowd was dispersed by the military.———Prince Gortschakoff, ex-Chancellor of the Russian Empire, is dead.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, March 12, 1883.

FLOUR.—We quote supers at $3.75@4; winter extras at $4.25@4.75; Pennsylvania family at $5.10@5.25; Ohio and Indiana do. at $5 50@6.40; St. Louis and Southern Illinois do. at $5.50@6.40; Minnesota clears at $5.75@6.25; do. straight at $6.25@6.75; do. patent at $7@8, and winter patent at $6.50@7.40, chiefly $6.50@7.25, as to quality. Rye Flour was inactive at $4@4.12½, as to quality.

WHEAT.—Sales reported 2000 bushels No. 2 red in car lots in elevator at $1.20⅛@1.20⅜, with $1.20¼ bid and $1.20⅜ asked for March; $1.21⅛ bid early for April, with sales at close of 15,000 bushels do. at $1.21½; $1.23¾ bid early for May, with sales later of 40,000 bushels at $1.23⅝@1.23¾, closing at $1.23½, with $1.24⅛ bid and $1.25⅝ asked early for June, but closing at $1.24½ bid and $1.25 asked.

CORN.—Sales of 2400 bushels rejected at 60c., with No. 3 quoted at 63@64c., and steamer offered in elevator at 67c.; 5000 bushels sail mixed and yellow spot in elevator at 69¼@69c., closing at 69c., with 69⅛c. bid and 69⅜c. asked at the close for March; 69⅛c. bid and 70c. asked early for April, but closing at 69⅜c. bid and 69⅝c. asked; 70c. bid early for May, but closing at that asked with 69⅝c. bid; and 69¼c. bid and 70c. asked for June.

OATS.—Sales of 5000 bushels in car lots on a basis of 52½@53⅛c. for No. 2 mixed, the outside rate for choice on North Pennsylvania track; 53¼@54c. for No. 3 white; 54¼@55c. for No. 2 do, and 5000 bushels do. March at 53⅜c.

RYE.—Buyers at 71@72c. for car lots No. 2 Pennsylvania.

SUGARS.—Raw at 7@7⅛c. for fair to good refining muscovadoes. Refined, 9c. for granulated, 8⅞c. for crystal A and 8⅜c. for confectioners' A.

BUTTER.—We quote Pennsylvania creamery extras at 35@37c.; do. firsts, 31@33c.; Western do. do. 33@35c; do. firsts, 28@30c.; June creamery, 18c.; Bradford county fresh tubs, 24@25c.; do. firsts, 20@22c.; New York State fresh, tubs, 24@25c.; do. dairy extras, 21@23c.; Western dairy extras, 20@22c. Rolls, choice to fancy, 16@18c.—few, if any, here; do. fair to good, 12@14c.; common shipping grades, 10@12c. Prints, fancy, 38@40c.; do. firsts, 32@35c. do. seconds, 25@30c.

PROVISIONS.—We quote Mess Pork at $19.50@19.75; shoulders in salt, 8@8¼c.; do. smoked, 8¾@9c.; pickled shoulders, 8¾@9c.; do. smoked, 10c.; pickled bellies, 11¾@12c.; smoked do. 12@12½c. Loose butchers' Lard, 11@11½c.; Western steam do., $11.65@11.70; city refined, do., 11¾@12c.; Lard stearine, 11⅝c.; Oleo do., 9¼c.; beef hams, $21@23, as to brand; Smoked Beef, 14@15c.; sweet-pickled hams, 11¾@12½c. for heavy to light averages; smoked Hams, 13¾@14c. City Tallow, 8c., in hhds. country do., in barrels, 7⅞@8c. Cake Tallow, 8@8¼c.

EGGS.—Sales of near-by extras at 19@19½c., closing at 19½c.; Western extras at 19c.; Southern fresh at 18c., and Duck Eggs on spot at 31c.

HAY AND STRAW.—We quote choice Western and York State Hay at $16; exceptional cars large bales at $17; ordinary and fair do. at $12@14. Rye Straw was dull at $12@12.50.

SEEDS.—Clover at 13@14½c. Timothy, $2.10@2 25 ℔ bushel. Flax, $1.50 ℔ bushel.

FEED.—Sales of 4 cars winter Bran at $21.50@22.

Live Stock Prices.

The receipts for the week were: Beeves, 3300; sheep, 8500; hogs, 3500 Previous week: Beeves, 2900; sheep, 12,000; hogs, 2800.

BEEF CATTLE were inactive, but prices remained as at last reported, except in some instances when a concession of ½c. was made to effect sales. Quotations: Extra, 6¼@7¼c.; good, 6¼@6¾c.; medium, 6@6¼c.; common, 5¼@5¾c.; fat cows, 4@5½c.

MILCH COWS were inactive at $30@70.

HOGS were in full supply, and although there was only a moderate demand, prices advanced ¼c. per lb. in sympathy with the Western markets. Quotations: Extra Chicago, 10⅞@11c.; good, 10¾@10⅞c.

SHEEP were in moderate request and prices continue high, although the quality of the stock was poorer than for some time past. Quotations: Extra wethers, 6¾@7c.; good, 6¾@6⅞c.; fair, 6@6¼c.; common, 5¼@5¾c.; culls, 4½@5c.; lambs, 4½@8c.; veal calves, 7@9¼c.

KIRKWOOD, ILLINOIS, November 10. F. CROSBY: I have used your Vitalized Phosphites in several cases of nervousness and exhaustion with good results. J. BIDDLE, M. D. I have prescribed it frequently, and find it produces good results. U. C. BARRETT, M.D., 34 North Thirty-ninth Street, Phila. For sale by druggists or by mail, $1.00. F. CROSBY Co., 666 Sixth Ave., New York.

Tufts College, Massachusetts, receives $10,000 as a bequest from the late Miss Mary Blake, of Kingston, N. H.

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